THE RVINE OF ROME.

OR,

An Exp[illegible] vpon the whole

[illegible]

[illegible] and proued,

[illegible] Popish [illegible] together with all the

[illegible] *of Rome* [illegible] *ebbe* [illegible]

[illegible] the Churches of Europe,

[illegible] after our [illegible] even in this life,

before the end of the World.

Written especially for the comfort of Protestants,

and the daunting of Papists, Seminary Priests, [illegible]

and all that cursed [illegible]

[illegible] by *Arthur Dent*, Preacher of the Word

[illegible] at [illegible] *Shoeberry* in *Essex*.

[illegible] 8.

[illegible]

[illegible] one day [illegible]

[illegible] with [illegible]

[illegible]

L[illegible]

[illegible] by *Nicholas* [illegible]

BIBL.
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TO THE RIGHT Honourable his very good *Lord*, ROBERT *Lord* RICH: *euerlasting consolation, and good hope through grace.*

TO bee a father to the fatherlesse, is properly the vertue of the most high, and therefore meete for those who beare his name and office vpon earth. Among whom (Right Honourable) seeing it hath pleased his Maiesty to count your Lordship faithfull, and to put you in so high a seruice, it shall (I assure my selfe) be matter of reioycing vnto your Lordship, to take the Patronage of this poore Orphane, which knoweth not whether to flye for succour, but to you, who did so many waies commend your fauour to his late deceased Father, that if he had liued to the birth of this his last off-spring, it was his full purpose (as

many can witnesse) to haue committed it vnto your Lordships protection, as most meete among many to take this patronage vpon you, that this young Infant growing vp vnder your roofe, may in time effect that indeede, whereof it beares the name, to bee *The ruine of Rome*: To speake of the excellent parts thereof, and of what hope it is like to be in the Church of Christ, I thinke needlesse; and I feare the note of partiality: it shall speake for it selfe, and (I doubt not) will commend to all posterity his worthy fathers memory. Now for my selfe (Right Honourable) being so straightly bound to this duty, in regard of my neere coniunction with my late brother Master *Dent*, and great importunity of his poore Widdow, I was the more willingly drawne hereunto in two respects. The one, to giue some publike testimony of my loue towards him, and reuerence of the rare grace, which we all (who inioyed his sweete society) did continually in our comfort behold in him. Whose learning his labours do shew: whose diligence, yea extreme and vnwearied paines in his ministery publikely, priuately, at home and abroad, for foure and twenty yeeres at least, all our Country can testifie. All which being

ador-

adorned with so speciall humility, doe make his name the greater, and our losse the more grieuous. I may not leaue out this, which I auow to be as certaine, as it is singular; that besides all other his great labours, hee had (with the Apostle) a speciall care of all the Churches night & day, by study and feruent prayer, procuring the prosperity of Syon, and the ruine of Rome. And to end with his blessed end, his life was not more profitable to others, then his death is peaceable to himselfe: scarce a grone to be hard, though his Feuer must needes be violent which dispatched him in three dayes. And hauing made a pithie confession of his faith, this faith, said he, haue I preached; this faith haue I liued in; this faith I doe dye in; and this faith would I haue sealed with my bloud, if God had so thought it good; and tell my brethren so: and drawing neere his end, hee said: *I haue fought the good fight, I haue finished my course, I haue kept the faith: and now is that Crowne of righteousnesse laid vp for mee, the which the Lord that righteous Iudge shall giue me in that day*; and so gaue vp his last breath with these words, *I haue seene an end of all perfection, but thy Law is exceeding large.*

The other respect (my speciall good Lord) for the which I am the more willing to come thus vpon the Stage (though my part be small, full sutable to my ability) is, that I might be as the mouth of many, to publish to posterity, what high account all that know the truth (among vs at least) do make of your Lordship, that I dare say not the loynes only, but the soules of thousands doe blesse you, and God for you: praying for a rich reward to bee giuen you of the Lord, and that with your ancient predecessor honourable *Nehemiah*, the Lord would remember you herein, and wipe not out all the kindnesse you haue shewed on the house of your God, and on the Ministers thereof. For in the zeale of God, and vprightnesse of my heart, not to giue titles vnto men (which is not my wont) but to prouoke all of like honourable condition to follow your godly practise: this I say, that as your pure Religion, is the Crowne of your nobility, so this is the Crowne of your Religion, that besides your ordinary presence in the publike assemblies of the Church, your zeale to God, and loue to his people, hath herein especially bin manifested to the world, in your continuall care to plant faithfull Preachers in all those liuings

liuings which haue beene in your Lordships gift, or which by all your friends you could procure. What is the worthy fruit there of, cannot indeed bee valued much lesse by mee now vttered: yet this I say with common consent of all sound-hearted Protestants, that if the true Prophets of God bee the chariots and horsemen of *Israel*, then may we refer to this honourable practise of your Lordship, and of other like Christian Patrones (as to a chiefe meanes vnder God, and vnder the Religious regiment of our gracious soueraigne) the safety of his Highnesse person, this admirable tranquility of the Realme, that notable ruine of Rome, which is so worthily with vs effected, and shall bee assuredly elsewhere in due time accomplished. And to say all in few words, to this may wee referre the safety of soule and body of many thousands in the land, who though they doe and shall liue by faith, yet doth their righteousnesse farre exceede the righteousnesse of all Popish hypocrites both in duty to God, and to their dread Soueraigne our noble King.

Whereupon I may conclude, that I scarce thinke of any seruice more honourable to God, and profitable to his Church, then this care to bring into the Lords Temple such paine-

painefull labourers as both by life and doctrine do faithfully build vp the same. Go on therefore (Right Honourable) and cease not to shine out in this darke World with such light of good example: and withall rest vpon his word, who cannot lie, that you shall shine in the Kingdome of light, whereinto shall enter no vncleane thing: neither whatsoeuer worketh abhomination or lyes, but they which are written in the Lambes booke of life. To which blessed inheritance immortall, vndefiled, and that fadeth not, that God of his mercy would bring you, my hearts desire and prayer is, and shall be: and in the meane season, that the yeares of your life being multiplied, your life may be full of honour to God, profit to his Church, and comfort to your owne soule.

Your Honors most deepely bound,

Ezekel Culuerwell.

The Epistle to the Christian Reader.

BEing often requested (gentle Reader) and much importuned by sundry, both learned and godly, to publish that doctrine of the Apocalyps, which diuers of them with liuely voice heard publickely deliuered, I did at last, vpon my most mature deliberation, yeeld vnto their reasonable request; I meane the reasons of their request. Indeede I do ingeniously confesse, that I am the vnmeeteest of many, which this age (God be thanked) doth afford, to deale in a matter of so great importance, or any wise to be imployed in so great and honorable a seruice as this is. But if I do industriously vse my small talent and be found faithfull in a little, I hope it shall finde some cheerefull and comfortable acceptation with the Church of God. For this I presume will be granted of al, that he which hath but a little strength, and yet putteth it forth to the vttermost to do good withall,

withall, is more to be commended, then hee which hath thrise his strength, and vseth it not to the helpe and benefit of others. And true it is indeed, that sundry worthy labours of diuers excellent men vpon the Apocalyps, are already extant: so as hee may seeme to powre water into the Sea, or go about to mend the crowes eyes, that will attempt to adde any thing to that which is already published. But know this (O Christiã Reader) that the Lords garden is so large and plentifull of all most sweete and pleasure flowers, that where any one hath gathered a Nosegay most fragrant and delectable, another may come after, and gather another not to be contemned. For the wisedome of God is such an vndramable Fountaine and head-spring, that where one hath drawne much before, another may come happily, and draw as much afterward: yea though thousands do succeede, yet can this fountaine neuer be drawne dry. Be it farre from me to arrogate any thing to my selfe, aboue others: for I am prisy inough to mine owne meanes, and do freely confesse, that in this worke, I haue receiued much light from others: and therefore do not as a iudge, giue sentence vpon other mens workes: but as one that would furnish the same feast, bring in my dish among them.

them. Or as one that in the same cause would come in as a third or a fourth witnesse to testifie and confirme the same thing. And verily through the gracious assistance of Gods Spirit, my simple purpose and indeauour is to giue a lift to the vttermost of my power, to further that which is already happily begun, and to prouoke others of greater gifts, to come after with their great lights and lanthornes in their hands, to descry and discouer whatsoeuer in this Prophesie is not yet fully seene into. I am not ignorant that some would not haue this booke medled withall, nor in any wise to be expounded among the common people, because (say they) it is so darke and hard to vnderstand. But let all such leaue their owne opinions, and hearken what the holy Ghost saith. Blessed is hee that readeth, and they that heare the words of this Prophesie, &c. *What can be said more? or more effectually to stirre vs vp to heare and reade, and with all gladnes to embrace this booke, then to tell vs, that in so doing we shall be blessed? For the things contained in this booke, be no trifles: they be not things onely for a shew to moone wonderment, or to delight the curious minds of men: but such as indeede do giue true blessednesse vnto all those that are well instructed in them.*

What

What thing is greater, then to be blessed for euermore? If we be not exceeding dull, yea, euen like stockes and stones, it must needs moue vs and stirre vs vp. For who will wittingly and willingly lose his owne blessednesse, or suffer it to be taken from him when he may haue it? If any will obiect that a man may be blessed well inough without the knowledge of this booke, and that there be bookes inough in the Scripture, to procure our blessednesse without this: and that thousands are now in Heauen, which neuer knew what this booke meant: I answere, that all this doth not take away the necessary vse of this booke: for the holy Ghost doth pronounce a blessing vpon the heads of those that reade and study this booke, not because a man cannot be saued without it: but because of the great comfort which it ministreth vnto vs of this age, and hath ministred vnto all the Churches since the Apostles times. For it is the Prophesie of this age, and the Prophesie of all the ages since Christ, wherein is fully shewed what shall be the estate and condition of the Church in the seuerall ages thereof, vnto the end of the world. For God according to his admirable wisedome and mercy, hath neuer from the beginning left his Church without a Prophesie,

for

for the great comfort thereof. For we know that immediately after the fall of our first parents, God himselfe, for the great comfort of his Church did foretell and foreprophesie long before of that restauration which should be made by the Messias his Sonne, according as it came to passe in the fulnesse of time. Afterward he did foretell his people of Israel, *of their great seruitude, and intollerable bondage in* Egypt, *and also of the end and full determination thereof, after foure hundred and thirty yeares. After all this he foretold by his seruants the Prophets of the captiuity in* Babylon, *and the full expiration thereof at the end and teurme of seuenty yeares. And yet further for the comfort and consolation of his people, he foretold by* Daniel, *and* Ezechiel, *of the great afflictions and troubles which his Church should endure by the persecutions of the deuided Greeke Empyre; (I meane* Alexanders *posterity, especially the Kings of* Egypt, *and* Syria, *which descended of* Ptolomeus, *and* Seleucus, *whom the Scripture calleth the Kings of the North and of the South) by the space of 294. yeares and of the precise determination thereof at the comming of the Messias. Lo then what care God hath had of his Church in all ages before the*

Gen. 3. Gen. 15. Ier. 25. Dan. 7. Ezech. 31. Dan. 8. Dan. 9. Dan. 11.

com-

comming of his sonne in the flesh, so to foretell both of the affliction it selfe, and also of the iust period and determination therof. And shall we not thinke that God hath the like care now for his Church which then he had: or hath he not as great and as prouident care for the good of his Church since the promised Messias was actually exhibited as before? Yet assuredly, and much more too: for if his care and prouidence was so great for his Church being in her ward-shippe and minority: then much more now being come to her ripenesse, and full age: If when it was lesse glorious then much more now, being farre more glorious. Therefore now vnto vs he foretelleth by his seruant Iohn *what shall be the estate of the Church vnto the end of the world: and therefore* Blessed is he that heareth and readeath this booke: *sith it foretelleth of the Churches afflictions in this age by the whoore of* Babylon, *and of the full end and determination thereof. It sheweth iustly and precisely what the Church hath suffred since the Apostles time in seuerall ages, and what it shall suffer: and also how all the enemies thereof shall shortly be troden vnder foote. What can be more ioyfull or comfortable to all the people of God, then to know afore-hand.*

that

that Babylon *shall fall*: Rome *shall downe*: *Antichrist the great persecutor of the Church shall be vtterly confounded and consumed in this world*: *notwithstanding all plots and policies, crafts and deuises to the contrary; notwithstanding all forces and armies cunningly contriued and raised vp against the Church by Seminary Priests, Iesuits, Pope, Cardinall and King of Spaine? For all these in this age doe very busily bestirre them, and ransacke all corners of their wits to repaire the ruines of* Rome, *and to make vp the breaches which are made in the walles of* Babylon *their great City. But alas all in vaine, for it shall fall: It shal fall, it shall as* Dagon *before the presence of the Arke, do what they can, spight of their hearts, maugre their beards, it shall without all hope of recouery: for hath the Lord spoken it, and shall it not come to passe? or any word of his euer fall to the ground? Sith therefore the Iesuits and Secular Priests do so fiske about, and croake in euery corner, as greatly fearing the fall of their* Babylon, *and the drying vp of their* Euphrates, *it stands vs all in hand to be as resolute for Christ, as they are for Antichrist: and as studious to vphold the Kingdome of God, as they are to vphold the kingdome of the diuell. And for this purpose*

it is very requisite and necessary; that all the Lords people should be acquainted with this booke, and armed against them with the things reuealed in this Prophesie. For this booke is a most precious Iewell which God hath bestowed vpon his Church in this last age: & it is great pity that all the seruants of God are not better acquainted with it, especially in these times; for now in this age is and shall be the very heat of the warre, and brunt of the battell betwixt Papists and Protestants, betwixt God and Beli-al: *betwixt the armies of Christ, and the armies of Antichrist. Now this Prophesie layeth all open, and plainely telleth vs what shall be the issue and successe in the day of battell: which side shall haue the victory, and which side shall go downe. And therefore very needfull it is, that it should be expounded again and again, and all the Lords people made throughly acquainted with it. For in this age wherein we liue, this Prophesie can neuer be enough opened & beaten vpon, that all good Protestants may be armed with it against future times, euen as it were with an armour of proofe. Saint* Iohn *plainly telleth the people of his time, euen the Churches of Asia, that they should be blessed by reading and studying this booke, because they should thereby be fore-warned and fore-armed*

armed against many eminẽt troubles & future dangers. For saith he, The time is at hand: *that is to say, some things were euen then to be fulfilled. For some matters foretold in this book, did begin to be fulfilled, euen presently after they were shewed vnto* Iohn: *for the mystery of iniquity did euen then beginne to work. The Church in the Apostles time had her conflicts. The ten great persecutions began euen then to be raised vp. Heresies shortly after began to spring and sprout. Afterward by degrees, the great Antichrist did approach towards his cursed seat. And after al this, Saint* Iohn *foretelleth how he should take possession of his abhominable and most execrable seate and sea of* Rome: *How he should raigne and rule for a time as the Monarchy of the world: How he should preuaile against the Church, and make war against the Saints: How he should raigne but a short time, and afterward come tumbling downe, as fast as euer he rose vp, and decease as fast as euer he increased. Therefore* Blessed is he (*saith S. Iohn*) that diligently readeth and peruseth this booke, *that thereby hee may foresee all these things, and be armed against the. For as the Heathen man saith,* Leuius lædit quicquid preuideris ante. *Foreseeing dangers do least hurt. Now to apply all this to our*

times. I say they are twice happy that are studious and painefull in searching out the true sence & meaning of this propheſie, that therby they may be strengthned againg al the assaults of the Papists our professed enemies, & the enemies of Gods Church, and stick fast to the euerlasting truth af God, knowing for a certainty that these sons of Belial *shall not long preuaile. The date of their raigne is almost*
Apo. 9.11. *out, and the time draweth on apace, wherein both they and their King* Abaddon *shall bee laid in the dust. But I will now proceede to a new reason, to proue that this Book of the Reuelation ought not to be concealed: but openly preached and published to the whole Church of God in this age. My reason is taken out of the* 22. *Chapter of this Booke, verse* 10. *in these words,* Seale not the words of the Propheſie of this Booke, for the time is at hand. *Here is a flat Commandement from God, that this Book and the Doctrine of it may not be sealed vp, that is to say, kept close frō the knowledge of Gods people: but it must lye alwaies vnsealed, that all men may open it, reade it, and see what is in it: for it is a borrowed speech taken from sealing of Letters. For we all know, that when Letters are sealed, none may open them, or read them, but only those whom it doth con-*

cerne:

cerne: but if they be of purpose left vnsealed, then any man may reade them without danger: So the Lord willeth & commandeth, that this Booke of the Reuelation should of purpose be left vnsealed, that all the people of God might reade it, study it, and know it. If any man doubt whether the Metaphor of sealing, be thus taken in the Scripture, let him reade the places quoted in the Margent, and in all these places he shall find it taken in this sense. Whereby it doth euidently appeare, that the mind and meaning of God is, that this Booke should bee proclaimed and published in all the Churches. And vpon this ground, I hold that euery Minister of the Gospell standeth bound as much as in him lyeth, to preach the doctrine of the Apocalyps to his particular charge & congregation: for euery Minister of the Gospell must shew vnto his people all the counsell of God, and keep back nothing: as Paul testifieth that he did, to the great cõfort of his conscience. But the doctrin of the Reuelation is a part and parcel of the Counsel & Will of God: therfore it must not be concealed or kept back frõ the knowledge of the people of God. And in these dayes I thinke it not onely meete and conuenient that it should be so, but in truth absolutely necessary.

Esa. 29.11. Dan. 12.9. Apoc. 4.1. Apoc. 10.4.

But now me thinketh I heare some man say,

what? must this booke of the Apocalyps bee preached and made known to the common people? alas, what should they doe with it? It is not for them to meddle withall: It is not for their diet. I answer, and yet not I, but the holy Ghost: that this book must be made known to all the seruants of God. For Saint Iohn calleth it the Reuelation of Iesus Christ, which God gaue him to shew vnto all his seruants. It is plaine therefore, that all the seruants of God, both men and women, yong and old, rich and poore, must bee made acquainted with
Apo.1.1. this booke. Moreouer, Iohn is commanded by the God of Heauen, to set downe all the visions which the Angell shewed him: and to write them all in a booke, and send them to the
Apo.1.11. seuen Churches of Asia: that is, to people of all sorts, and conditions: And therefore this Booke doth not only concerne Preachers and deepe Diuines, but euen all the Lords people whatsoeuer: for it doth Minister great comfort and strength of faith to all the people of God that liue in this age. But heere the Papists obiect that this Booke is full of darkenesse and obscurity, and therefore not for the common people to meddle withall: nay (say they) there are as many mysteries as words in it, and therefore what should men trouble their

heads

heads about it. But no maruell though the Papists say so much, for it is the wound of their Kingdome, and the battery of their Babilon. As for others both learned and godly, which in this point are almost of the same mind, that they will not meddle with this Booke of the Reuelations, I cannot but maruell at it. The modesty & humility of some very rare and reuerend men for learning, and great variety of gifts (which notwithstanding scotch much at this book) is greatly to be commended: But if I were worthy to giue them aduice, I would wish them, in this behalfe to change their mind, and to be of another resolution: for I dare auouch it, that there is nothing in this propheſie which ſtudy and diligence, with prayer and humility, may not ouercome. True it is indeed, that the ſhel is thick & hard to break: but being broken the kernell is moſt ſweet & pleaſant. If any be diſcouraged with the darknes & obſcurity of it, let him harken to theſe reaſons following. First it is called a Reuelation, which is as much to ſay, as an vncouering, of things which did lie hid: if it be an vncouering, and reuealing of things, no doubt it may be knowne and ſeen into. For reuealed things are for vs and our children. If it be a Reuelation, how ſay ſome that it cannot be vnderſtood? For it is contrary to Deut. 29.

the nature of a Reuelation, to be so darke that none can vnderstand it. But shall wee say that the holy Ghost which is the spirit of truth hath giuen a wrong name vnto it? God forbid. For if it hide matters, or set them forth that it cannot be vnderstood, then it is not rightly called a Reuelation. If this Booke be so misticall that it cannot be vnderstood: If the interpretation of it be vncertaine: If the common people cannot be taught to vnderstand it: How

Apoc. 1. 3. Apoc. 1. 2. 7 *then should the holy Ghost,* Blessed is hee that readeth the words of this Prophesie, &c. *Let any man iudge that hath common sence: Can any man be blessed by hearing & reading those things which he vnderstandeth not? I trow no. Then it followeth that this Booke may be vnderstood, and no doubt is vnderstood of many, and might be better vnderstood of many moe, if they would bend their wits and studies vnto*

Apo. 22. 10 *it. The holy Ghost as I said before, willeth and commandeth that the words of this Prophesie should not be sealed vp. Whereby it is euident that hee would haue them read and made knowne to all. Then I reason thus: That which is open and vnsealed, may be read and knowne. But this booke is open and vnsealed: Therefore it may be read and knowne. If men say the matters of this Prophesie are sealed and hid,*

and

and God say they be vnsealed and open, whether shall we beleeue men or God? If any will reply and say, we feele and finde by experience, that the words of this booke are hard to be vnderstood: I answere that the fault is in our selues, because we are so negligent in the search and study thereof. For if we did with that humility, and reuerend care that ought to bee in vs, search after the things reuealed in this booke, we should finde that they be not sealed vp, but lye open to be read and knowne. True it is indeed, that if any man light vpon some peece, and take it by it selfe, he shall find it very darke: But if he looke vpon the whole course of matters throught the booke and marke, and obserue diligently how things be iterated, hee shall finde no such darkenesse as he feareth, for there is a notable coherence of matters, and course of times obserued in this booke, euen from the first Chapter vnto the last, as God willing shall more fully and plainely appeare in the particular opening & interpretation thereof. One great obiection against this Prophesie is, that the Fathers professe it is full of mysteries, and that they could not vnderstand it. If they could not vnderstand it say some how shal we vnderstand it? Is it not great arrogancy for vs to say wee vnderstand it better then they did.

did. I answere no. For a man of meane learning in cõparison, may now in these dayes more easily understand & expound this booke, then the learnedst Doctors and Fathers in antient time. The reason is this, we liue in an age, wherin the most of the things propheſied in this booke are fulfilled. Now the fulfilling of a Propheſie is the beſt expoſition of it. But as for the fathers, they liued in a time wherein many of theſe things were not come to paſſe nor fulfilled, and therefore more hard for them to interpret and vnderſtand: for thoſe things in this Propheſie which are not yet fulfilled, are hardeſt for vs of this age to vnderſtand & reſolue of. But when a Propheſie is fulfilled, it is an eaſie matter to ſay this was the meaning of the Prophet. Some things in this Booke were fulfilled before the dayes of the Fathers, and ſome things in the dayes wherein they liued: and both thoſe they did cleerely vnderſtand. Some things were fulfilled after their dayes, as the riſing & raigning of the great Antichriſt: which they did not ſo cleerly ſee into. Hereupon it commeth to paſſe, that many things which vnto them were very obſcure, are vnto vs moſt cleere and manifeſt: as being already fulfilled: inſomuch that all which are not wilfully blinded may ſee and vnderſtand them, yea the moſt vnlearned.

Be

Be not therefore discouraged (gentle Reader) at the darknes and difficulty of this Booke. Do not preiudicially resolue and set downe with thy selfe, that the naturall sense of this booke cannot be giuen, nor the true meaning found out, but that wee must be faine when we haue done all that we can, to rest in vncertaine coniectures, some following one sence, and some another, as seemeth most like and probable. But no man can say confidently and precisely this is the meaning of the holy Ghost. Oh bee not of that minde good Christian brother: for if we haue not an vndoubted certainty for the sense & meaning of this Propheſie, we are neuer the neerer: and that is it which the Papists would driue vs vnto. But know for a certainty, that the naturall sense of this booke, is to be found out, as wel as of other bookes of the Scripture. And that we might not be left to our selues in the darke, and to our vncertaine coniectures, and doubtfull interpretations. Behold the mercifull goodnesse of God to his Church, who himselfe doth expound the darkest, & most mystical things in this Propheſie, or at least so many of them, and so far, as the rest are thereby laid open, and made manifest. The Lord himselfe expoundeth some things in cha. 1. *which giue cleere light to the first visiõ:*

The

The Angell expounndeth diuers other things. In the 17. Chapter which is the key of this Propheſie, the Angell doth of purpoſe, open and interpret all the greateſt doubts of this booke: as who is the Whore of Babilon, what is the Beaſt? what be his ſeuen heads? what bee his ten Hornes, what be the waters which the woman, that is, the Whore of Rome ſitteth vpon. Moreouer, for the better vnderſtanding of this Propheſie, we muſt note, that the writings of Moſes and the Prophets, vnto which there be ſundry alluſions, and from the which ſundry things are drawne, do cleere diuers things in this Reuelation. The knowledge of antiquities, miniſtreth much aid to the vnderſtanding of this Propheſie. The knowledge of the Hiſtories of the Church, and the particular ſtate thereof in diuers ages, bringeth great light. The obſeruation of the phraſes and manner of ſpeech, vſed by the old Prophets, doth helpe alſo not a little. The ſerious and deepe weighing of all the circumſtances of the Text, and confirring one thing with another, the conſequents with the antecedents, and the antecedents with the conſequents, furthereth greatly for the bolting out of the true and naturall ſenſe. And fuethermore, as the Spirit of God is the Author of this Propheſie, ſo the

ſame

ſame ſpirit is the beſt interpreter of it, & doth open & reueale it to all ſuch, as vſing all other good means are earneſt & humble ſuters vnto God, for the illumination thereof: whereby they may all vnderſtand both this, & other the myſteries of his will: which the Apoſtle ſaith, God hath reuealed vnto vs by his ſpirit: For the ſpirit ſearcheth all things, yea, the deepe things of God. To all this may be added the knowledge of Arts, Tongues, and the learned writings, and interpretations of ſundry excellent men, which all doe bring great furtherance to the vnderſtanding of this Propheſie. Sith then there be ſo many helpes for the opening and expounding of this Reuelation, why ſhould any bee diſcouraged from the reading and ſtudy thereof? But if any man demaund a reaſon, why Saint Iohn writeth this Reuelation in ſuch myſticall and allegoricall manner: I anſwere, that there may be diuers reaſons yeelded herof. Firſt, that the world being blinded might fulfill the things herein ſpecified. Secondly, becauſe Iohn was to publiſh this Reuelation in ſuch manner and forme as he had receiued it from Ieſus Chriſt, which was figuratiue and allegoricall. Thirdly, becauſe it was much more wiſedome to foretel the deſtruction of the Roman Empire, which all that time bare the

ſway

sway almost ouer all the world vnder couert and figuratiue speeches, then in plaine termes, lest the Roman Princes should rage more against the Christians, euen in that respect. The like also may be said: for Daniels *darke manner of deliuering his Prophesie. For if he had vttered those things in plaine termes, which hee spake darkely and allegorically, it might haue cost him his life. For the Heathen enemies would neuer haue endured to heare that all their Empires glory and renowne should fall one after another, and one by another: and that the Iewes were the only holy people whom God did defend, and to whom in the end God would not only giue a quiet possession of their owne Land and Kingdome, but also a Kingdome euerlasting, and that through their Messias & great Deliuerer. But to grow to a conclusion (gentle Reader) thou shalt find in this poore trauell: First, an Exposition of the first thirteene Chapters: after thou shalt find the next sixe Chapters vnto the twentieth, reduced all to one head, which is to proue the fiue points propounded: and last of all, the three Chapters following briefely and plainely expounded. If any through lazinesse will not, or through want of leasure cannot read ouer this short trauell: yet for his comfort, let him*

read

read those things only which are written vpon the fourteenth Chapter. And thus (Christian Reader) hoping that thou wilt not neglect that which may be for thine owne good. I commend thee to God, and to the word of his grace, which is able to build further, and to giue thee an inheritance among all them that are sanctified.

Thine in the Lord,

Arthur Dent.

Vpon

Vpon the 14. Chapter of this Book, theſe fiue points are handled.

FIrſt, that Rome in this Book of the *Reuelation* is called *Babylon*.

Secondly, that *Rome* ſhall fall, and how.

Thirdly, that *Rome* ſhall fall finally, and come to vtter deſolation in this life, before the laſt iudgement.

Fourthly, by whom, and when it ſhall be ouerthrowne.

Fiftly, the cauſes of the vtter ruine and ouerthrow thereof.

Apoc. 18. verſe 4.

I heard a voyce from Heauen ſay: Goe out of her my people, that ye bee not partakers of her ſins, and that ye receiue not of her plagues.

THE

THE RVINE of Rome, or an Exposition vpon the Reuelation.

wherein is plainely shewed and proued, that the Popish Religion, together with all the power and authority of Rome, *shal ebbe and decay stil more and more, throughout al the Churches of* Europe *and come to an vtter ouerthrow, euen in this life.*

Before I enter into the exposition of this Prophesie, I think it not amisse to handle sixe circumstantiall points, which may giue some light to the whole matter following, and they be these.

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First the instrument that writ this booke.
Secondly, the time when he writ it.
Thirdly, the place where he receiued it.
Fourthly, the persons to whom he writ it.
Fiftly, the end and vse of his writing this Propheſie.
Laſtly, the authority of it.

As touching the firſt, it is agreed vpon amongſt the foundeſt Diuines, that *Iohn* the Apoſtle or Euangeliſt; *Iohn* the Diſciple, whom Ieſus loued, was the Author and Inſtrument of penning this Propheſie: as he himſelfe teſtifieth, ſaying: *I am Iohn which ſaw theſe things and heard them.* And he receiued a commandement from Ieſus Chriſt which hath the keies of hell and death, that hee ſhould write the things which hee had ſeene and heard, and ſet them al downe together in a booke. Now we all know that the teſtimony of *Iohn* is of great weight, though he be but a man: for he is ſuch a man as is firmely to be beleeued in all that he ſpeaketh. He is an Apoſtle, an Inſtrument of the holy Ghoſt, and ſo guided by the Spirit of God, that he ſpeaketh and vttereth nothing that is his owne. He was well knowne and approued. For we muſt conſider, that what an Apoſtle did vtter, he did vtter it as the inſtrument

Apoc. 22. verſe 8.
Apoc. 1. verſe 19.
Apoc. 1. verſe 11.

strument of the Spirit, which cannot erre. For the Prophets & Apostles did not write the holy Scriptures as they were men onely, but as they were the immediate and certaine instruments of the holy Ghost, of purpose chosen and set apart to pen and publish the holy bookes of God. This S. *Peter* confirmeth saying: *Prophesie came not in old time by the will of man, but holy men of God spake as they were moued by the holy Ghost.* The Apostle *Paule* also affirmeth the same touching his Gospell, which sayth, *He was not after man, neither receiued he it of man, but by the reuelation of Iesus Christ.* Therefore when this our Apostle saith, *I am Iohn which saw these things, and heard them,* he giues vs to vnderstand, that he was both an eye and an eare witnes. He bringeth not matters which he hath heard by vncertaine report: he deliuereth this booke to the Churches: they which receiued it at his hands, did know him to be a most faithfull seruant of the Lord, euen a great apostle, which deliuereth not any thing but that which he had receiued of the Lord, and therefore he testifieth, that hee saw and heard all the things which he hath written in this booke. Moreouer he testifieth of himselfe, that he was called and

2. Peter 1. verse 21.

Ga. 1. v. 12.

authorised by Iesus Christ, to write this Prophesie, and did nothing heerein of his owne braine. For sayth he, *I Iohn heard behind me a great voice, as it had bin of a trumpet, saying, I am* Alpha *and* Omega, *the first and the last; and that which thou seest writ in a booke, and send it vnto the Churches.* Here we see how *Iohn* is called by *Alpha* & *Omega*, that is, Iesus Christ, to write this doctrine of the Apocalyps. But may some man say, was not *Iohn* cald before? was he not one of the lambes 12. Apostles? had he not many years executed the office of the Apostleship? must he now haue a new calling, and a second calling? what needes he being an Apostle, to be called and authorised againe? To this I answere, that this matter now in hand, was a new worke, and therefore requires a new and speciall calling. It is a strange reuelation, and therefore requireth a new authority to meddle in it. For in this prophesie God dealeth with *Iohn*, as hee did with the old prophets. For when he would foreshew vnto any of them speciall matters, he called them by glorious visions, as we may reade what a goodly vision *Esay* had: what a vision full of glory *Ezechiel* and *Daniel* had, euen in maiesty like vnto of this *Iohn*. Thus

then

then it is to be considered. *Iohn* now is as one of the old Prophets, to foreshew things to come: therefore the Lord appeareth vnto him in a vision, and calleth him thereunto, as he appeared vnto them, and called them. Let this then suffice for a reason of *Iohns* new calling to his new Worke and office. And thus much touching the first circumstance.

Now followeth the second circumstance, vvhich is the time vvhen *Iohn* receiued this Prophesie, which is noted to be vpon the Lords day. It is the day which S. *Paule* to the *Corinthians* calleth the first day of the weeke: in which the Churches did meete for the holy exercises in religion: vvhich is also euident, becausse he sayth they came together to breake bread. Acts 20. 7. Novv the obseruation of a seuenth day is of diuine institution, euen from the beginning. It is naturall, morall, and perpetuall: for God blessed the seuenth day, and sanctified it. We are therefore to thinke, that although *Iohn* novv in his exile was absent in body from the Church assemblies, yet he vvas present vvith them in spirit, commending them most earnestly vnto God in his holy prayers, and meditations: and therefore it is sayd, that he

was rauished in the spirit vpon the Lords day. So we read, that the like befell vnto *Daniel*, when he was prisoner in *Babylon*: the like befell vnto *Ezechiel*, vvho was taken by the spirit in the visions of God, and carried to *Ierusalem*: the like to *Peter*, the like to *Paul*. But the speciall reason of *Iohns* rauishment in the spirit at this time was, that thereby he might be made more fit and capable to receiue & vnderstand al those great mysteries and heauenly visions, which now should be shewed vnto him. And withall, let vs obserue, that all men are alwayes most capable of heauenly things, vvhen they are most in the spirit: for God doth euermore most reueale himselfe to such as are most in prayer, reading, and meditation; and to such as make greatest conscience to spend his Sabaoths Christianly, and religiously, according to his great commandement. And let vs alwayes be sure of this, that the more feruent and zealous vve are in religious duties, the more familiar acquaintance wee shall find with God, and he will at all times be the more open-hearted vnto vs, and wil hide nothing from vs that may be for his glory, and our good. For such as are much in heauenly contemplation, he doth reckon not amongst

Acts 10. 10.

amongst his seruants, but amongst his dearest friends, to whom he will make knowne all things that he hath heard of his Father. Ioh. 15. 15.
But novv let vs proceede to the third circumstance. The third circumstance is the 3
place vvhere *Iohn* receiued this Prophesie, and that is set downe to be the Ile of *Pathmos*: which (as the Geographers write) is a little desart Iland lying in the Ægean Sea, vvherein it is reported that *Iohn* the Apostle vvas banished by the Emperour *Domitian*, about the yeare of our Lord 96. and there receiued, and vvrit this Booke of the Apocalyps: vvhere note by the vvay, that there is no place so obscure or vast, wherein a godly mind may not aspire vp vnto heauen, and receiue a greater largesse of supernaturall things: for *Daniel* in prison, *Peter* in a Tanners house, *Paul* in a broken ship receiued a superabundant measure of grace, more to be esteemed then all the Gold of *India*. Some vvrite, that this Ile of *Pathmos* is accounted amongst the Ilands called *Sporades*, vvhich lie ouer against *Asia*, & the Citty of *Ephesus*, & vvas in the sight both of *Europe*, and *Affrica*, so that it seemed to be as it vvere a middle seate or holy chayre, out of the which Christ preached by

Iohn

Iohn from heauen to the vvhole vvorld. And indeed the counsels of God are vvonderfull, and his goodnesse vnspeakeable, vvhich reuealeth so great mysteries to his faithfull, as it vvere out of the Romish prison, and Babilonicall captiuity.

Moreouer, *Iohn* declareth the cause of his comming into the same Iland; for he sayth, he vvas there for the vvord of God, and the Testimony of Iesus Christ: that is, for the preaching and constant profession of the Gospell of Christ.

Histories do report, that *Iohn* vvas apprehended in *Asia*, and by Souldiers led to *Rome*, that he might plead his cause before the Emperour *Domitian*, vvho most sauagely and cruelly condemned the innocent, and caused him to be put into a cauldron of hot boyling Oyle, out of the vvhich vvhen he by miraculous prouidence escaped vvithout harme, he vvas carried and conueied into the Ile of *Pathmos*.

But immediately after *Iohns* banishment, God met vvell inough vvith this persecuting Emperor *Domitian*. For in the fifteenth yeare of his raigne he vvas cruelly and most shamefully murdered by his owne Seruants. And thus much for the third circumstance.

Now

Now it followeth to ſpeake of the fourth circumſtance, which is, the perſons to whom this propheſie is written, & that is ſet downe in the firſt Chapter and firſt verſe, to be all the ſeruants of God. As many therefore as be the ſeruants of God, muſt attend vnto this booke, heare it, reade it, and remember it: for to all ſuch it is dedicated by the holy Ghoſt, to all ſuch it belongeth, for all ſuch it is written and recorded.

Some do falſely and fooliſhly imagine, that it was giuen onely to *Iohn*, and that it might likewiſe bee giuen to ſome ſpeciall men, as to ſome great Schollers or deepe Diuines, which could tell how to vſe it, and how to weild it. But wee ſee how groſſely they erre: for the holy Ghoſt ſaith, it belongeth to all the Seruants of God. And moreouer, *Iohn* is willed and commanded to write all the things which he ſaw in ſundry viſions in a booke together, and to ſend it to the ſeuen Churches which are in *Aſia*, becauſe the Lord would haue it remaine in perfect record vnto the vſe of the whole Church, both that the Church might haue the cuſtody of this booke, and alſo that it might be a faithfull witneſſe vnto the end of the world, that this booke was written and penned

Chap. 1. 11

penned by *Iohn* the Apostle, of whose truth & sincerity the Church had sufficiēt experiēce.

True it is indeed that there are but seuen Churches named, but vnder these 7. Churches all others are comprehended. It had bin an infinit matter to reckon vp all the particular Churches which were then in the world, & to haue opened their seueral estates: therefore vnder these seuen Churches of *Asia*, & their particular & seuerall estates, the state of the vniuersall Church militant is laid open. I conclude therefore that the whole doctrine of Saint *Iohns* Reuelation, appertaineth to the Vniuersall Church of Christ throughout all the World, and in all times and ages, since it was written and recorded.

Rom. 15. 4. 2. Tim. 3. 16 And that as all Scripture is written for our instruction and comfort: and as all Scripture giuen by diuine inspiration, is profitable to teach and conuince, &c. so this booke of the Apocalyps is written for the speciall comfort and instruction of the Church in these last dayes. And so I do conclude this fourth point. The fift circumstantiall point is, the

Chap. 1. 1. end and vse of this prophesie, which is to publish and blaze abroad the things which must shortly come to passe, that is, all things prophesied in this booke, and to be fulfilled

euen

euen to the end of the World. And whereas he saith, that these things must come to passe, he doth vs to vnderstand how great the stablenesse, and assuredneſse of Gods determination is. For looke what things are fore-appointed by Gods determinate purpose, they are altogether vnchangeable: for the Lord is God, and hee is not changed. Mal.3.6.
And he saith: *My determination shal stand.* Esay 46.10
And Christ saith: *Heauen and earth shall passe away, &c.* Mat.24.35
It is therefore most certaine, that euery particular thing contained in this propheſie, shall be fulfilled in Gods appointed time. For God hath disclosed these things to his Sonne Christ, not to the end he should shut them vp againe in himselfe; but that he should shew them forth to the godly, that the whole Church might fare the better by them. It doth then stand vs all vpon to enquire and search into these things which must so shortly come to passe, that thereby wee may be strengthened and comforted against all future dangers. And Christ saith: *Behold I come shortly. Blessed is he that keepeth the words of the Propheſie, &c.* Apoc.22.7.
But how shall we keepe them except wee know them? And how shall we know them except wee reade them, and study them?

If

If therefore wee meane to bee partakers of this blessednesse, we must not only esteeme this Booke to be very profitable, but absolutely necessary for all the seruants of God to be exercised in. And if euer there were any time wherein it behooued to set forth, to vrge, and to beate in this Doctrine to all the people of God, then it is chiefely necessary to be done in this our time. For this age of ours hath in the Popes Kingdome many sharpe and quicke wits, which commend with maruellous praises both the Pope and the popish Church, and buzze into the eares of the common people, and vnlearned sort, many things cleane contrary to the Doctrine of the Scriptures. The Iesuits and Priests are growne exceeding crafty and cunning. The Papists are rich, vvealthy, and full of armour and munition, Popery seemeth to make a head againe, and the Papists looke for a day. It stands vs then vpon vvhich loue Christ and his Gospell, that we should be vvell appointed, and thoroughly armed against them. And for this purpose the Reuelation of Saint *Iohn* is of great vse and necessity.

As I said before, so I say againe, that it is the Prophesie of our time, written to this speciall end, that by it wee might bee both fore-

fore-warned and fore-armed. If wee doe consider the whole matter of this booke, we shall easily find out the vse and end of it. For the excellent matter of it doth argue the excellent end and vse of it.

Now then, as concerning the generall matter of this Booke, heere are to be found very large and liuely descriptions of the most glorious person of Christ, and all his excellent offices, both of King, Priest, and Prophet; and also most notable descriptions of the Church, and of the Ministers of it: and of the persecutions and afflictions, which it must of necessity passe through in the World. Also of Gods mercifull prouidence for his Church, and most vigilant care ouer it in the middest of all extremities. Here are set before our eyes very liuely descriptions of the Churches deadly enemies; both of Satan himselfe, and his three great instruments, the Roman Emperour, the Pope, and the Turke. Chap. 1. Chap. 2. Chap. 3.

Here are set downe all their cruell persecutions of the Church, and their vtter ouerthrow in the end. Here are described Hell, Death, the resurrection, and the last iudgement. Here also the very Kingdome of Heauen is at large described, with all those great rewards, infinite glory, and endlesse felicity

which

which remaine for all the faithfull worshippers of God.

I conclude therefore, that for as much as this Propheſie is of ſuch excellent contents, therefore the vſe and neceſſity of it muſt needes be very great. And for this cauſe *Iohn* is willed and commanded by *Alpha* and *Omega* to write the things which he had ſeene, the things that were, and the things that ſhall come hereafter. By the things which he had ſeene, is meant that glorious viſion mentioned in the firſt Chapter, wherein Ieſus Chriſt did appeare vnto him in the middeſt of the ſeuen golden Candleſticks, in moſt glorious manner, as is there deſcribed. And all this was in the Ile of *Pathmos*, where *Iohn* was firſt called, and authorized to this worke, and therefore he is willed firſt of all, to record this viſion which he had already ſeene.

ver. 13. 14, 15, 16.

By the things that are, hee meaneth the preſent ſtate of the ſeuen Churches of *Aſia*, which were then the moſt flouriſhing Churches in the World, as they are deſcribed in the ſecond and third Chapters; and in them the eſtate of all other Churches.

By the things that ſhall be, he meaneth all the

the propheſies of this booke, which were to be fulfilled in their time, and all thoſe ſtrange accidents, which ſhould come to paſſe in proceſſe of time, and the ſeuerall ages of the Church, euen vnto the end of the world. Thus we ſee how *Iohn* receiueth a preciſe commandement from the Sonne of God, to write things paſt, preſent, and to come, that they might ſtand in record vnto all poſſterities, from generation to generation. Thus much touching the fift circumſtance, which is the end and vſe of this Booke.

Now followeth to ſpeake of the laſt circumſtantiall point, which is the authority of this Prophecy, which is ſtrongly confirmed from the Author of it, which is Ieſus Chriſt, and therefore it is called the Reuelation of Ieſus Chriſt, which God gaue vnto him. And againe it is written: *I Ieſus ſent mine Angell to teſtifie theſe things in the Churches.* Here wee ſee plainely, that Ieſus Chriſt the very Son of God, the *Alpha* and *Omega*, is the Author of this booke, for he ſubſcribes his name vnto it, & ſets his hand and ſeale vnto it. Needs therefore muſt the authority of it bee very great, which commeth from ſo great a perſonage: for looke what dignity and authority chap. 22. 16

he

he is of, from whom the booke commeth, of the same dignity and authority is the booke it selfe.

Another strong argument to confirme the authority of this book, may be taken fro the protestation of Iesus Christ in these words:

Cha.22.18 *I protest vnto euery man that heareth the words of the Prophesie of this Booke, if any man shall adde vnto these sayings, God shall adde vnto him the plagues that are written in this Booke. And if any shall dimmish of the words of the Booke of this Prophesie, God shall take away his part out of the Book of life.*

Heere we see how Iesus Christ maketh the authority of this booke equall to all other the Oracles of God, to the which it is not lawfull for any man to adde or detract vnder paine of condemnation. It maketh much also for the authority of this booke, that S. *Iohn* doth so often repeate, reiterate, and inculcate his own name; I *Iohn*, I *Iohn*, I *Iohn*: I *Iohn* the Apostle; I *Iohn* the Euangelist; I *Iohn* the diuine. Shewing by all these repetitions, how needefull a thing it was that the faithfull should bee throughly instructed who he was, euen one of the Lambs twelue Apostles, and therefore to be voyd of all suspition and doubt concerning the authority of this

this booke, and not once to imagine it to be any inuention of man, or faigned deuice, sith it was penned by so great an Apostle.

Moreouer, the authority of this Prophesie is confirmed by foure reasons in the last chapter. The first is the affirmation of the Angell, who sayth: *The words are faithfull and true.* The second is the authority of the most high God himselfe in these words, *The Lord God of the holy Prophets sent his Angell to shew vnto his seruants the things which must shortly be fulfilled.* The third is the testimony of Iesus, who pronounceth them blessed which keepe the words of this prophesie. For saith he, *Behold I come shortly: Blessed is he that keepeth the words of this Prophesie.* The fourth & last is the witnes of *Iohn* in these words: *I am Iohn which heard and saw these things.* Now it may be demaunded, what is the cause that here are so many things heaped vp for the confirmation of the authority of this booke. Surely we must thinke there is some speciall cause and reason of it. For the holy Ghost doth not vse to deale so much and so earnestly in a matter, but vpon great cause. Wee may easily gather what the cause is. The booke painteth out the whore

Chap. 22. 6 7, 8. ver. 6. 7. 8.

of *Babylon*, and the whole kingdome of the great Antichrist, together with all Sathans cunning and sleight therein, and for this cause Sathan hath laboured especially to weaken the credit and authority of this booke. He by some meanes in old time preuailed thus farre, that euen among some Churches of true Christians, the authority and truth of it was doubted of. The holy Ghost did well foresee this practise of Sathan, and therefore bringeth the moe reasons for the confirmation thereof. If the credite and authority of this booke should neuer haue bin impugned, there needed not any such speciall confirmation. But now (God be thanked) there is no question or controuersie concerning the authority of this prophesie. It is receiued as authenticall by the common consent of all the Churches. Almost all the ancient Fathers do acknowledge it to be canonicall. The new writers do with one voice giue their consent and approbation vnto it. The Papists themselues do acknowledge it to be the sacred and vndoubted word of God; though of all scriptures they cannot endure it should be medled withall, because it cutteth them so neare the bone. Moreouer, it may not be omitted,

that

that God is called the Lord God of the holy Prophets, which proueth that this Propheſie is of equall authority with the Propheſies, which were of old, in as much as the ſame God is the Author of it. And this booke is to be held in the ſame account with the bookes of *Moſes*, and of the Prophets; for all things contained in it ſhall as certainely be fulfilled in their time, as theirs were. In *Eſay*, in *Ieremy*, in *Ezechiel*, in *Daniel*, and in the reſt we find many things, which the Lord ſhewed by them long before they came to paſſe. Euen ſo there be many things fore-ſhewed and fore-propheſied in this booke, which in their time ſhall be aſſuredly fulfilled. Nay, we ſee and know, that many things here fore-told, are already fulfilled, and ſome things are come to paſſe euen in theſe our dayes. He that ſhall looke into the times that are paſt, ſince this Propheſie was giuen, ſhall finde that all things haue fallen out agreeable to the Propheſie of this Booke. And ſurely if there were none other thing to perſwade vs touching the authority thereof, this might ſuffice, that euery thing hath fallen out iuſt and iumpe, as this propheſie did foreſhew. It is our great negligence, that wee do not

clearely so: so much. And I do humbly entreate all the people of God to looke more diligently and narrowly into it in all time to come. And thus much as concerning the circumstances.

Now, as concerning the booke it selfe, it may very fitly be deuided into three visions, as it were into three generall parts. The first vision is contained in the three first Chapters. The second vision is contained in the next eight Chapters following, from the fourth to the twelfth Chapter. And the last vision is contained in all the Chapters following, from the twelfth to the end.

As concerning the first vision, my purpose is not to stand much vpon it, because it is plaine and easie to vnderstand, and because it containeth no Propheſies of things to come, but onely openeth the present state of the Church at that time; and also because I haue already touched the summe of it in handling the circumstantiall points, I will therefore content my selfe with a very briefe opening and resolution of it, beginning at the first Chapter.

CHAP.

CHAP. I.

The Summe of the first Chapter.

THe first Chapter containeth foure principall things.

The Title of the Booke.

The salutation of the Churches.

The manner of *Iohns* calling to receiue this Prophesie.

The description of Christ, the person that calleth him.

The Title of the Booke is set downe in these words: *The Reuelation of Iesus Christ, which God gaue him.*

It containeth three things: First the Author of the Booke, which is Iesus Christ, receiuing it from God the Father.

Secondly, the end and vse of this booke, which is, to shew vnto all the Seruants of God, the things which must shortly bee done. Ver. 1, 2, 3, 4. 5, 6, 7, 8.

Thirdly, the singular fruite and benefit which the church shall receiue by it, in these words: *Blessed is he that readeth, and they that heare the words of this Prophesie, &c.*

The salutation is in these words, *Iohn to*

the seuen Churches which are in Asia, Grace be with you, and peace, &c. It containeth a description of the Trinity, or three persons in the Godhead. The Father is described of his eternity, namely, to be hee which is, which was, and which is to come.

The holy Ghost is described of his diuerse gifts and operations, and therefore is called the seuen Spirits which are before the Throne, or which proceed from the Throne: but S. *Iohn* speaketh here of the holy Ghost, according to the vision shewed him in the fift Chapter, where Christ is sayd to haue seuen eyes, which are the seuen spirits of God, sent into all the world. Of the which afterward.

Iesus Christ is described of his three great offices, of King, Priest, and Prophet, and also of his glorious power and eternity.

First, touching his kingly office, hee is called the Prince of the Kings of the earth, that is, King of Kings, for he is King of *Sion*. He is a King to rule and gouerne his Church. Hee must reigne ouer the house of *Iudah* for euer. Hee must reigne ouer all his enemies, and in the middest of his enemies, euen till hee haue trode them all vnder his feete. And this bene-

fite

fite wee haue by it, that wee are made Kings in him, in this life to reigne ouer our corrupt affections, and after this life to reigne as crowned Kings for euer with him, in infinite glory, and endleſſe felicity.

Secondly, touching his Prieſthood, he is ſayd to loue vs, and waſh vs from our ſinnes in his bloud. For he is our only high Prieſt, which by his owne bloud hath once entred into the holy place, and obtained eternall redemption for vs. Hee onely it is, which through the eternall Spirit, offered himſelfe without fault to God, to purge our conſciences from dead workes to ſerue the liuing God. So then by vertue of his Prieſthood and ſacrifice, we are reconciled vnto God, haue free acceſſe vnto the Throne of Grace, and are made Prieſtes in him to offer vp ſpirituall ſacrifices acceptable to GOD through him. For *he hath made vs Kings and Prieſts vnto God, euen his Father.* Verſe 5. Heb. 9. 12. Heb. 9. 14. Verſe 6.

Thirdly, concerning his Propheticall office, hee is called that faithfull witneſſe. For hee ſayd to *Pilate: For this cauſe was I borne, and for this cauſe came I into the World, that I might beare witneſſe vnto the Truth.* And the Apoſtle ſayth. *Hee witneſſed vnder* Pontius Pilate Verſe 5. Iohn 18. 37

1.Tim.6.13 *a good confession.* So then Iesus Christ is one of those *three great witnesses which beare record in Heauen.* Iesus Christ is the Prince of Prophets, euen that great Prophet that should come into the world, through who all the counsells of God are reuealed to vs: He is that onely begotten Sonne, which is come downe from the bosome of his Father, and hath made knowne vnto vs whatsoeuer hee hath receiued of his Father.

Hee both by his doctrine, life, and Miracles, hath borne witnesse vnto the truth, and by the vertue of his Prophetical office, the whole will of God is made knowne vnto vs. For God hath sent him as the great Prophet to instruct the world in righteousnesse, and hath reuealed himselfe to vs in him: and therefore hee is called *the Image of*

Col.1.15. Heb.1.3. *the inuisible God, the brightnesse of his glory, and the ingrauen forme of his person.* And therefore hee sayd to *Philip:*

Iohn 14.7. *Hee that hath seene mee, hath seene my Father also. And if you had knowne me, you should haue knowne my Father also.*

Mat.11.27. And againe: *No man knoweth the Father, but the Son, and he to whom the Son will reueale him.* Thus we see that Iesus Christ is that

that faithfull witnes, and Prince of Prophets, in whom the will of God, and all the counsels of his Father are reuealed vnto vs.

The manner of *Iohns* calling to receiue this Propheſie, is ſet downe in theſe words; I Iohn *euen your brother and companion in tribulation and in the Kingdome and patience of Ieſus Chriſt, was in the Ile of* Pathmos *for the Word of God, and for the witneſſing of Ieſus Chriſt: And I was rauiſhed in the Spirit on the Lords day, and heard behind me a great voyce, as it had beene of a Trumpet, ſaying: I am* Alpha *and* Omega, *that firſt and that laſt; and that which thou ſeeſt, write in a booke, and ſend it vnto the ſeuen Churches, which are in* Aſia, *&c.* Ver. 9. 10. 11.

Now out of theſe three verſes fiue things are to be obſerued.

Firſt, that *Iohn* is commanded by the voice of Chriſt, which he heard behinde him as loud as a Trumpet, to write and record the viſions which he ſaw, & being ſo written and recorded, to commend them to all the Churches, for the common benefite and vſe thereof. So that herein *Iohn* doth nothing of himſelfe, nothing of his owne braine, but all things by ſpeciall warrant and authority from Ieſus Chriſt, and that *Alpha* and *Omega*,

ga, which doth call him, and authorize him to this great businesse which now he is set about.

Secondly, *Iohns* rauishment in spirit, to the end he might be made more capable of all these heauenly visions which were shewed vnto him.

Thirdly, his great humiliation, whereby also he was fitted to receiue and vnderstand these great mysteries. For *God will guide the meeke in iudgement, and teach the humble his wayes; yea, his secrets are with them that feare him.* Therefore although *Iohn* was a great Apostle, and had seene wonderfull visions, yet he is not thereby puft vp with pride and conceit of himselfe, but in the greatest humiliation of his soule, calleth himselfe *a brother and companion of all the faithfull, but specially of such as patiently suffer for Iesus Christ and his Kingdome.*

Psal. 25.

Verse 9.

Fourthly, the time when *Iohn* was called, which was the Lords day.

Fiftly and lastly, the place where hee was called, which was the Ile of *Pathmos*, as formerly hath beene shewed.

The description of Christ, the person that calleth *Iohn* to this new office, is set downe in the next fiue Verses following, wherein the

the excellent glory of Christs person is described. First from the place where Christ did appeare vnto him. Secondly, from the seuerall parts and members of his royall person. ver.13,14, 15,16.

Thirdly, from his prouident care ouer his true Ministers, and all his faithfull people.

Touching the place where Christ in a vision did appeare to *Iohn*, he saith it was *in the middest of the seuen golden Candlesticks.* For saith he, *I turned backe to see the voyce that spake with me, and when I was turned, I saw seuen golden Candlestickes, and in the middest of the seuen Candlesticks one like the Sonne of man, &c.* The seuen golden Candlesticks are interpreted by Christ himselfe, in the last Verse of this Chapter, to be the seuen Churches. The Churches are said to be of gold, because Christ delighteth in them as we do in gold; he valueth euery true member thereof, as we do gold: for euery beleeuer is all glorious within: euery true Christian is very faire and beautifull: euery regenerate man is all as gold, euen as most pure gold.

It is said afterward, that Christ walketh *in the middest of the seuen golden Candlestickes*: that is, he is alwayes present with his ver.11.13.

Church,

Church, to feede it, gouerne it, defend it, and comfort it. The Prophet saith that Christ hath seuen eyes which goe through the whole world: whereby is signified his watchfull prouidence for his Church: for he is alwayes looking out for the good of it, to defend and protect it against all aduersary power. Which thing was figured in the Rammes skinnes, wherwithall the Arke was couered, to defend it against all violence of wind and weather. Euen so the mercifull protection of Christ, is as it were the continuall couering of his Church.

As touching the parts and members of his royall person, hee is described of his head, and hayre, of his face, of his eyes, of his voyce, of his feet, of his garments, and of his gyrdle.

As concerning his head and hayre, they are said to be as *white as wooll, and as snow*, which signifie his great wisedome and knowledge, to performe all things in his Church, for wisedome and knowledge for the most part doe accompany white heads, and gray haires.

His face shineth as the sunne in his strength. Which signifieth that Christ is the same to his Church, that the Sunne is to the World.

For

For as the Sun lighteneth the whole World with his brightneſſe, ſo Chriſt with the brightneſſe of his face enlightneth his whole Church.

His eyes are like a flame of fire: that is, exceeding bright, and piercing into all places, yea the very hearts of men; for nothing is hid from his ſight, with whom we haue to doe. Hee hath Eagles eyes to foreſee all dangers intended and plotted againſt his Church, that hee may in due time preuent them.

His voyce is compared *to the ſound of many waters*, becauſe it ſhould ſound throughout all the world by the preaching of the Goſpell. *Waters* is expounded Chapter 17. verſe 15. of multitudes, nations, and tongues. Chriſts voyce therefore is like many Waters, becauſe his voyce ſhould goe through many Countries and Kingdomes.

His feete are compared to *fine braſſe*: to ſignifie both the perfection of all his wayes, and alſo his mighty power to tread downe all his enemies.

He is clothed with a garment downe to the ground, to ſignifie that he walketh as King and Prieſt in the midſt of the 7. golden Candleſticks. For Kings and Prieſts in old time did

did weare long garments, specially in the execution of their offices.

He is girded about the paps with a golden girdle: for as Kings and Priests did gird their garments close vnto them, least otherwise they might be hindred in the execution of their offices, so Christ girdeth himselfe close to his businesse: for he is no idle beholder of the state of his Church, but one that continually worketh out the good thereof.

Concerning his prouident care ouer his faithfull Ministers, he is said to carry them in his right hand: for *hee had in his right hand seuen starres*: that is, the Ministers of the Churches.

ver. 16.
ver. 20.

As Christ saith; *The seuen starres are the Angels*; that is, the Ministers of the seuen Churches. Ministers are compared to Starres, because they should shine as bright Starres in this darke world, both by life and doctrine.

Christ is said to hold them in his right hand, because he alwayes defended them against the malice and fury of the World, which of all others is most outragiously bent against them, and their fauorites. But let men take heed of ouer-bold presuming to pull the stars out of Christs right hand

hand, leaſt they ſmart for it. The world is very buſie this way, they think to wring them out of his hands; but alas poore ſoules, they are not able, he holdeth too faſt, who can pull them out of his right hand? If they continue bold, and buſie this way, they may hap at laſt take a Beare by the tooth, and peraduenture pull an old houſe vpon their heads.

Another reaſon why Chriſt is ſaid to hold the ſeuen Starres in his right hand, is becauſe he worketh by them, and their miniſtery, as an Artificer with his toole in his right hand. The things which Chriſt hath done by theſe inſtruments are glorious and admirable. For by the miniſtery of the Goſpell he hath conuerted many ſinners, and ſaued many ſoules, then the which nothing can be more honourable and wonderfull: and therefore the Word of God which is the Miniſters weapon, is compared to *a ſharpe two edged ſword, which came out of Chriſts mouth.* Now vnto all this may be added that Chriſt ſaith; *he was dead, but now aliue*, becauſe he dyed, and roſe againe. And alſo that he ſaith; *He had the keyes of Hell and Death:* that is, authority and and power ouer Hell and damnation. For he hath abſolute power

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ouer Hell and damnation. For he hath absolute power to open and shut, bind and loose, and therefore it is written, *He hath the key of* Dauid, *which openeth, and no man shutteth, and shutteth, and no man openeth.* All this setteth forth the great power and glory of Christs person, and all aymeth at this marke and end, to commend vnto vs the authority of this booke, because it commeth from a person of so great dignity and excellency. Last of all, it remaineth to shew how *Iohn* was affected with this vision, wherein Christ did so gloriously appeare vnto him: for he saith; *When I saw him I fell at his feete as dead.* Wherein he sheweth how greatly he was amazed and daunted with the sight of Christs most glorious personage. He was stricken with such an astonishment and feare, that there was almost no life, or spirit left in him, & all this was to humble him, and to strike him downe euen to the ground, in as much as by it, he findeth his owne weakenesse and imperfection; nor capable of such a sight, so farre as to endure it. It was no doubt profitable, or rather necessary, that this holy Seruant of God, should thus be humbled and made fit to receiue this Reuelation, with the greater reuerence from

his

from his great Lord and Maister. And also it maketh much for our profite, as appeareth in that euery part of this vision is rehearsed in the Epistles to the Churches. But to conclude, *Iohn* being thus humbled and cast downe in himselfe, is comforted and raised vp by Christ, *who laid his right hand on him, and willed him to feare nothing.* For sayth he: *I am the first and the last, and am aliue, but I was dead, behold I am aliue for euermore.* In which words hee doth greatly cheare vp *Iohns* heart, and telleth him plainely, that this might and terror of his person is bent onely against the wicked enemies of his Church, nothing at all against the friends thereof: but contrariwise, that all this power and glory, might, and Maiesty, is wholy and altogether for the good of his Church. Wherein we may all clearely see and know to our great comfort, that the same arme of God which casteth downe the wicked, rayseth vp the godly: the same power which woundeth them, healeth vs: the same hand which destroyeth them, saueth vs: the same might and Maiesty which hurteth them, helpeth vs. For whatsoeuer is in God, is wholy for his, and wholy against those that are none of his. And thus much

concerning the first Chapter, shall suffice.

CHAP. 2. and 3.

I Haue thought good to handle these two Chapters together, and in a generall and compendious manner to set downe the most speciall matters contained in them both: not meaning to insist vpon euery particular, both because these two chapters are plaine, and easie to vnderstand, and also because they haue bene sufficiently beaten vpon by many. These two Chapters do generally containe seuen Epistles, written to the seuen Churches of *Asia*: wherein the present estate of the Churches of *Asia* is very liuely described, and in them the estate of all other Churches then militant vpon the face of the earth. Euery one of these seuen epistles containeth foure things.

- Firſt, an *Exordium* or entrance into the matter.
- Secondly, a generall proposition.
- Thirdly, a narration.
- Lastly, a conclusion.

The *Exordium* or entrance of euery Epistle containeth two things; namely the person to whom the Epistle is written

and

and the Person from whom the Epistle is written.

The proposition is one and the same in all these Epistles, contained in these words: *I know thy workes.*

The narration containeth the matter of each Epistle, and consisteth of commendations and discommendations; of admonitions, reprehensions, threats, and promises.

The conclusiō of euery epistle, is one & the same, in these words: *let him that hath an eare heare what the Spirit saith to the Churches.*

First concerning the person to whom these Epistles are sent, he is named in the beginning of euery Epistle, *To be the Angell of such and such a Church.* By this word Angel, he meanes not the inuisible spirits which we cal the Angels of heauen; for the things attributed to these Angels, can in no wise agree to the inuisible Spirits, as to be Angels of seueral Churches: to be neither hot nor cold, to leaue their first loue, to repent & amend, and sundry such like attributes thorough al these epistles. But by the word Angel, he meaneth the Minister or Pastor of euery Church: which therefore is called an Angell, because hee is the Minister of God, as the word signifieth: As also because euery faithfull

Minister ought to be receiued and regarded as an Angell of God, as the Apostle witnesseth of the *Galathians*, that *they receiued him as an Angell of God, yea as Christ Iesus.* And hee giueth many admonitions in his Epistles to this effect: for he would haue all faithfull and painefull Ministers to bee greatly reuerenced and had in double honor: to bee acknowledged and had in singular loue for their workes sake: to be cared for, to be made much of, and to want nothing. For indeede a good Minister is a Iewell of price. A good Minister is as a friend in Court, which we say is better then penny in purse. A good Minister is like a candle, which spendeth it selfe to giue light to others. A good Minister is like a cocke, which by the clapping of his wings awaketh himselfe, and by his crowing awaketh others. For a good Minister by his priuate studies, prayers, and meditations, awaketh himselfe, & by his publik preaching awaketh others. The Scripture affirmeth a good Minister to
2.Cor.8.23 be the very glory of Christ. And againe, that a good Minister is a singular blessing of
Ier.3.14. God. For the Lord himselfe sayth; *I will take you one of a citty, and two of a Tribe, & will bring you to Zion: and I wil giue you a pastors*

as-

according to my heart, which shall feede you with knowledge & vnderstanding. Now then, if a good Minister be so great a blessing of God, and so peareless a pearle, how great is the sin of those which contemne them and tread their Ministry vnder foote, as vile and nothing worth? Our Lord Iesus sayth of all such: *He that despiseth you, despiseth me.* Let those scoffers & scorners therefore take heede how they despise Christ, for assuredly he will not long put it vp at their hands. Luk. 10. 16.

If any man demaund a reason, why all these Epistles are specially sent and directed to the Angels or Pastors of the Churches, seeing *Iohn* before, cha. 1. v. 11. is commanded to write them to the Churches of *Asia*: I answer, that he writing to the Pastors, excludeth not the Churches, but in them, or vnder them, he writeth to the whole Churches, as it plainly appeareth in the conclusion of euery Epistle, when he saith: *Let him that hath an eare, heare what the spirit saith to the Churches.* Then that which is spoken to the Angel of the church, is spoken to the church. The reason why the speech is specially directed to the Pastor of euery Church, is, because the good or bad estate of the Church, for the most part, dependeth vpon the

Minister. For commonly we see it commeth to passe; Such a Pastor, such people: Such a Shepheard, such sheepe: Such a Husbandman, such husbrandry. And as the Prophet saith: *Like Priest, like people.* For we may obserue in all these Epistles, that where the Minister is commended, the people are commended; and where the Minister is discommended, the people are discommended also. So that they stand and fall, sinke and swimme together. As concerning the person from whom these Epistles are sent, it is Iesus Christ, who is very gloriously described of his diuerse qualities in the entrance of euery one of these Epistles. First in the Epistle to the Church of *Ephesus*, it is sayd: *These things saith he that holdeth the seuen Starres in his right hand, and which walketh in the middest of the seuen Candlesticks.* Secondly, in the Epistle to the Church of *Smyrna*: *These things saith he that is first and last, which was dead, and is aliue.* Thirdly, to the Church of *Pergamus*: *Thus saith he which hath the sharpe sword with two edges.* Fourthly, to *Thyatira*: *These things saith the Sonne of God, who hath eies like a flame of fire, and his feete like fine brasse.* Fiftly, to the church of *Sardis*: *These things saith hee*

Hos. 4. 9.

that

that hath the seuen Spirits of God, and seuen Starres. Sixtly, to the Church of *Philadelphia*, it is thus sayd of Christ: *These things saith he that is holy and true, which hath the key of Dauid, which openeth, and no man shutteth, and shutteth, and no man openeth.* Lastly, to *Laodicea* it is thus sayd: *These things saith* Amen; *the faithfull and true witnesse, the beginning of the Creatures.*

Now then we do plainely see how gloriously Iesus Christ is described of his seuerall properties in euery one of these Epistles, and what honorable and magnificent titles are giuen vnto him: and all to this end, to moue attention, and to worke in vs a reuerence of so great a Personage, that wee might more seriously regard, and deepely ponder the things which proceede from so great a Maiesty. For wee see and know by common experience, that almost euery mans words are heeded & regarded according to the opinion & reuerence which is had of his Person. Syth then that euery one of these Epistles is fronted with this great authority: *Thus saith the Son of God: Thus saith Christ: Thus saith* Alpha *and* Omega; therefore we ought to giue diligēt heed to the things herein contained. So likewise we reade in the He-

ties. The Minister of *Smyrna* was a very rare and excellent man, although a poore man to the world-ward. For Christ saith thus vnto him: *I know thy powerty: but thou art rich*; that is, rich in grace, and the manifold gifts of the Spirit. Thou hast done great seruice to the Church. Thou hast imployed thy gifts to the good of many. Thou takest great paines in the Ministery, and art greatly blessed in thy labours: for thou hast an excellent flocke, a notable good people, and therfore I cannot but greatly commend both thee and them. The Minister of *Philadelphia* was also a very worthy and notable man.

Apoc. 2.9.

For although his gifts were not so great as some others, yet was he very painefull and faithfull in a little: of whom it is said, *Thou hast a little strength, and hast kept my word, and hast not denyed my name*: that is, thou art very constant in the profession and practise of Christian Religion. And thereupon Christ promiseth to blesse his labours. For saith he: *I will make them of the synagogue of Sathan which call themselues Iewes, and are not, but do lye: Behold, I say, I will make them that they shall come and worship before thy feete, and shall know that I haue loued thee.* Here we do plainely see how Christ promi-

seth

seth to blesse this mans Ministery, for his painefulnesse and diligence, although he was not of the greatest gifts. For men of greatest gifts are not alwayes most blessed in their labours. For God doth commonly worke the greatest things by weake meanes, that all glory might redound vnto him, and no flesh might boast in his sight. For otherwise, if men of greatest gifts should alwayes bee most blessed in their labours, and winne most soules vnto God, then we would bee ready to ascribe that to men, and their gifts, which is proper vnto God; and so his praise and glory should be somewhat eclipsed. Thus we see what excellent men the Ministers of *Smyrna* and *Philadelphia* were, and what excellent people they had in their charges. But on the contrary, the Pastor and the people of *Sardis* and *Laodicea*, are discommended for all things, and commended for nothing. Indeed the Minister of *Sardis* had a great name for learning, and other good gifts, but hee was growne very idle and negligent, & did little good with his gifts. Of whom it is said: *Thou hast a name that thou liuest, but thou art dead.* That is, there was no spirit in him, no life of grace, his gifts waxed rusty for want of vse: he was fallen asleepe:

he

he was fallen away from the grace of God: he was nothing the man which he had been. Therefore hee is admonished to awake and strengthen the things which remaine, which were ready to dye.

The Minister of *Laodicea*, and the people also, were growne luke-warme, neither hot nor cold; they were become careless and secure, not caring greatly which end went forward in Gods matters, so they might enioy the present profits and pleasures of this life.

Concerning the Pastors and people of *Ephesus*, *Pergamus*, and *Thyatria*, they are partly commended, and partly discommended. These three were reasonable good Ministers, and had many good parts in them, and tooke paines in their charges, although there be some faults found with them. For the Minister of *Ephesus* is commended for sixe things; for labour, for patience, for zeale, for wisedome, for sincerity, and for courage: but discommended for leauing his first loue; that is, for reuolting, or somewhat going backe, or rather indeede, for cooling in the loue and zeale of God. The Minister of *Pergamus*, and people also are greatly commended for their constant profession of the truth

in

in the middest of manifold troubles, and the very heate of persecution. For the rage of the enemies grew so fierce against the profession and professors of the Gospell, that *Antipas* the Pastor of *Pergamus* (as some suppose) was put to death. For Christ saith thus of his Church: *Thou dwellest where Satans throne is, and yet thou keepest my name, and hast not denyed my faith, euen in those dayes when* Antipas *my faithfull Martyr was slaine among you, where Satan dwelleth.* Apo. 2. 13.

But yet notwithstanding this Church is found fault withall for some few things, that is, two grosse faults: the one for suffering the doctrine of *Balaam* to be broched there by the instruments of Satan: the other, that they maintained the doctrine of *Nicolaitans*. The doctrine of *Balaam* did vphold the lawfulnesse of eating things sacrificed to Idols, and of committiug fornication, for he taught *Balac* the King of *Moab*, thus to put a stumbling blocke before the children of *Israel*. The doctrine of the *Nicolaitans* did vphold the common vse of women, that is, that women might be made common. These two most grosse and absurd doctrines, were suffered and maintained in the Church of *Pergamus*. As concerning the Church of *Thyatira*, Apo. 2. 14.

tira, they are greatly commended for their
Apoc.2.19 loue and seruice to the Church; for their faith, patience, and manifold workes, and especially for their constant proceeding in religion and godlinesse, and that with increase. For of this Church it is said: *I know thy loue and seruice, and faith, and thy patience, and thy workes, and that they are moe at the last then at the first.* But this Church is discommēded for sufferin⁊ the wicked woman *Iezabell*, (that is, a false Propheteſſe, who was craftily crept into this Church) to teach and seduce the people of God in that congregation, teaching the same false doApoc.2. ver.10. ctrine that *Balaam* did at *Pergamus*: which was, that it was lawfull to commit fornication, and to eate meates sacrificed vnto Idols. Hitherto concerning the prayses and dispraysses of the Churches. Now followeth to speake of the admonitions.

Firſt the Church of *Ephesus* hauing fallen from their first loue, is admonished to remember from whence they were falne, to repent, and to doe their first works. Also the Church of *Smyrna* is admonished & exhorted to stand fast in the midst of those persecutions and troubles, which should be raised vp against it, by the Emperor *Traianus*, and con-

continue for the ſpace of ten yeares. They are therfore exhorted & encouraged by our Lord Ieſus, not to feare the things which they ſhould ſuffer: for although the Diuel and his Inſtruments ſhould haue ſcope to perſecute and impriſon them for ten dayes, that is, ten yeares, according to prophetical account; yet if they did continue faithfull to the death, they ſhould haue the Crowne of life. The church of *Pergamus* ſuffering & maintaining the doctrine of *Balaam*, and the *Nicolaitans*, is admoniſhed to repent and amend. The Church of *Thyatira*, which ſuffered the falſe doctrine of *Iezabel*, is admoniſhed to looke to her ſelfe, and to hold faſt the truth of Religion. *Sardis* being dull and dead, is admoniſhed to awake and ſtrengthen the things which remaine that were ready to die. *Philadelphia* is admoniſhed to hold that which they had, that no Man take their Crowne. *Laodicea* being neither hot nor cold, but luke-warme, is admoniſhed to be zealous and amend. And although they thought their ſtate good enough, being puft vp with conceitednesſe, yet are they charged to bee poore, naked, and blinde, and thereupon counſelled and admoniſhed to buy ſpirituall gold, that they may bee rich: and

ſpirituall

spirituall garments to hide their nakednesse, and spirituall eye-salue, to annoint their eyes that they may see.

Concerning reprehensions, *Ephesus* is reproued for going backward: *Pergamus* and *Thyatyra* for suffering and maintaining corrupt doctrine, as formerly hath beene shewed. *Sardis* for dulnesse, deafnesse, and vnsoundnesse in their manner of worshipping God. *Laodicea* for luke-warmenesse and conceitednesse.

Touching threats, *Ephesus* is threatned, that except they repent and doe their first workes, their Candlestick should be remoued out of his place; that is, the Church should be traslated to some other place, but not destroyed. For God doth remoue, but not destroy his Candlesticks. *Pergamus* is threatned, that vnlesse they did speedily repent, Iesus Christ would come shortly and fight against them with the sword of his mouth. *Thyatira* is threatned, that except they repent them of their workes, they should be cast into a bed of affliction, and all their fauorites should be slain with death. *Sardis* is threatned, that if they did not watch and awake, Christ would come suddenly vpon them as a Theefe, and they

should

ſhould not know what houre he wold come.

Concerning promiſes, they be very great and large; for euerlaſting ioy, and the very fulneſſe of glory is promiſed to all that fight the good fight of faith, and ouercome in the ſpirituall battell againſt the fleſh, the world and the Diuell. *Epheſus* is promiſed, that if they fight it out couragiouſly & conſtantly to the end, they ſhould eate of the tree of life, which is in the middeſt of the paradiſe of God.

Smyrna is promiſed in like caſe, that they ſhould not be hurt of the ſecond death. *Pergamus* likewiſe is promiſed to eate of the *Manna* that is hid, and to haue the white ſtone of victory giuen them. *Thyatira* is promiſed to haue power giuen them to rule ouer Nations, and to be lightned with heauenly brightnes, like the morning Star. *Sardis* is promiſed to be cloathed with white array; that is, with heauenly glory, and to haue their name continued in the booke of life. *Philadelphia* is promiſed to haue a pillar made in the Temple of God; that is, a firme and vnmoueable place of eternall glory. *Laodicea* is promiſed to ſuppe with Chriſt, and to ſit with him vpon his throne for euermore. Thus we ſee what great and precious

promises are made to al Churches that fight and ouercome in this their spirituall battell and conflict.

Concerning the conclusion, it is one and the same to all these seuen Churches. Wherein they are exhorted, that such as haue eares to heare, should heare, ponder, and consider all the foresaid praises and dispraises, admonitions, reprehensions, threates, and promises. And it is therefore said, Such as haue eares, because there are very few to be found that haue circumcised and sanctified eares, to heare and vnderstand heauenly things. This is proper to the elect, this is but to whom it is giuen. And thus briefly and generally we see what was the present state of euery one of the Churches of *Asia*, vnto which this Propheſie was to be sent: so that by them we may see in what estate the vniuersall Church militant was at that time. For as some of these seuen as yet stood firme, and others had much declined, so was it with all other Churches.

Hitherto concerning the first vision, containing generally the inscription of this booke: *Iohns* salutation to the Churches: *Iohns* new calling: The excellency of Christ which called him: And the present estate of the

the Church. Now we are to proceed to the second vision, contained in the next eight Chapters to the twelue, wherein is shewed, what should be the future estate of the Church in all ages, euen vnto the end of the world.

CHAP. 4.

THe principall thing contained in this fourth Chapter, is a description of the Person of God, the author of this booke, who is most gloriously described of that excellent glory that is in himselfe, and of his royall throne which hee sitteth vpon, and of his goodly retinue, and troupes of Saints and Angels attending about his most glorious throne. Whereunto is added the diuerse qualities, both of Angels and Saints, both in themselues and their owne natures: as also in their manner of praising and worshipping of God. This is the generall summe and sense of this Chapter.

But for the better clearing and more full opening of it, I will come to the words of the text, and open them as they lie in order.

After this I looked, and behold a doore was open in Heauen, and the first voice I heard, was as it were of a Trumpet, talking with Verse 1.

me, saying: Come vp hither, and I will shew thee the things which must be done hereafter.

These words (*After this*) haue relation to the first vision spoken of before, as if he shold say, after I had receiued the former vision, concerning the present estate of the Church, now I had another vision concerning the future estate thereof; and therefore he sayth, *a doore was opened in Heauen*, that he might come in and see all these things which should be reuealed to him. For the opening of the doore in Heauen doth here signifie the vnlocking of heauenly things vnto *Iohn*, or his entrance into them: for so the word *doore* is taken. 2. *Cor.* 3. 12. *Apoc.* 3. 8. After the opening of the doore, he is called vp with a loud voice, like a trumpet, saying: *Come vp hither*: for although the doore was opened, yet durst he not enter in till he was called and commanded to come in. For in these cases he doth not presume in any thing as of himselfe, without speciall warrant and direction: As the Scripture saith: *No man taketh this honor vnto himselfe, but hee that is called of God, as Aaron was.* The voice that calleth him, is like a Trumpet that is loud & shril, that he might be stirred vp more diligently

Heb. 5. 4.

gently to attend vnto the contemplation of these great secrets which should be reuealed vnto him. This voice commandeth him to come vp hither: which sheweth that *Iohn* was rapt vp in the Spirit vnto the Heauens to see this vision. This voice promiseth *to shew him things which must be done hereafter*: that is, that he should be made acquainted with the future estate of the Church, as already he was with the present estate thereof.

And immediately I was rauished in the Spirit, and behold a Throne was set in Heauen, and one sate vpon the Throne. verse 2.

Vpon this suddaine and extraordinary calling by so heauenly and loud a voice, *Iohn* was foorthwith rauished in spirit. For as the Prophet *Ezechiel* was by the Spirit in the visions of God, carried from *Chaldea* to *Ierusalem*: So this holy Apostle is carried by the Spirit in the visions of God into heauen, and by the same Spirit is made fit & capable of al these heauenly visions which should be shewed him. So that in all this we do plainly and clearely see, that *Iohn* hath as it were a further calling and admittance from Heauen, to behold & see these wonderful secrets which now are to be imparted vnto him.

Behold, a Throne, &c. Here beginneth the Verse 2.

description of the most high and glorious maiesty of God, who is described after the manner of earthly Kings and Iudges sitting vpon their thrones and iudgement seats. For he is King of *Zion*, & Iudge of al the world.

Verse 3. *And he that sate, was to looke vpon like vnto a Iasper stone, and a Sardine, and there was a Raine-bowe round about the Throne like an Emeraud.*

God for his admirable glory and beauty, is here compared to two most precious stones. The one which is the Iasper, being of a perfect greene colour, as Philosophers write: the other, which is the Sardine, being of a most bright red colour. Nothing can sufficiently resemble the glory of God, being infinite: but these things, being the most precious vnder the Sunne, do after a sort shaddow it vnto vs.

There was a Raine-bow round about the Throne, which may signifie, that Gods Throne in glory and beauty doth farre excell all other Thrones of mortall Princes; yea, euen that of *Salomon*, which was of most pure Iuory: or rather it may signifie, that although God in himselfe is most glorious & admirable, yet hee keepeth promise and couenant with the sons of men. For the Raine-

bow

bow was a signe of his couenant, as appeareth *Gen.9.* and assuredly God wil be mindful of his couenant to a thousand generations. This Raine-bow is said to be like an Emeraud, which is alwaies of a fresh greene colour, signifying that Gods couenant of grace and mercy towards his Church, is alwayes fresh and greene, and his goodnesse towards his people perpetuall and vnchangeable.

Moreouer, God is described of his glorious retinue, and heauenly company about him, For it is sayd: *Round about the throne were 24. seats, & vpon the seats 24. Elders*: Which signifie the whole Church, both militant & triumphant, both of Iewes and Gentiles; and are therefor call 24. because the Church of the Iewes grew out of 12. Parriarches: and the church of the gentiles out of 12. apostles. And as the glory and pompe of mortal kings is set out by their troups & traines of nobles, and other excellent personages: So the glory of God (which in it selfe can receiue no encrease) is to our capacity commended and set forth by his goodly companies of Saints and Angels. These 24. Elders are cloathed in white rayment, which signifieth their righteousnesse, as it is expounded, chapter 19. verse 8. *not inherent, but imputatiue:* Verse 4.

For they hauing no righteousnesse of their owne, Christs righteousnesse is imputed vnto them through faith, and through faith is made theirs: *For Abraham beleeued, and it was imputed vnto him for righteousnesse.* These 24. Elders had on their head crownes of gold, which signifie their victories ouer the world: for al the elect ouercome the world through faith, as S. *Iohn* teacheth; and not the world only, but euen the flesh and the Diuell also: And therefore the crowne and garland of victory belongeth vnto them as most valiant conquerors.

Moreouer it is sayd, that *out of the throne proceed lightnings, and thundering, & voyces,* verse 5. which signifie his terror and fearefull power in the preaching of the Law: for the preaching of the Law, is as it were a voice of lightning and thundring. The powerful preaching of the law, is the very thundering of hell, and lightning of the wrath of God vpon al impenitent sinners: and therfore at the deliuery of the law, there were lightnings & thundrings, and mount *Sinay* it selfe did tremble and shake.

Further it is said, *there were seuen lampes of fire burning before the throne, which are the seuen Spirits of God.* These seuen lampes which

which are interpreted to be the seuen spirits of God, do signifie the preaching of the Gospell, and the manifold graces and gifts of the Spirit; which are giuen to the Church by the meanes thereof. For the Gospell giueth a cheerefull and comfortable light, being the Ministery of the Spirit, as the Apostle saith, and therefore is resembled to seuen Lamps. So then from the throne, that is, from the presence of God, proceedeth both Law and Gospell, and the Ministery of them both for the sauing of soules. And all this maketh much for the setting forth of Gods glory and Maiesty, being the marke heere aimed at.

And before the throne, there was a Sea of glasse like vnto christall. ver. 6.

This Sea of glasse is the world, which is fitly compared to a Sea, beeause it is full of stormes, tempests, and waues, that are continually raised vp in it.

It is full of Rocks, vpon which many dash, and make shipwracke.

It is compared to a Sea of Glasse, for the brittlenesse, changes, and vncertainty of all things in the world.

It is said to be before the Throne like Christall, because the all-seeing God doth as

as cleerely behold from his Throne all the thoughts, words, and workes of the sonnes of men, and all other particular actions of all his creatures vnder the Sunne, as wee behold our face in a Christall. For *all things are naked, and as it were laid out in an anatomy vnto his eyes, with whom we haue to do.*

ver. 6. Moreouer it is said, that *in the middest of the throne, and round about the throne, were foure Beasts, full of eyes before and behinde.* These foure Beasts do signifie the Angels of Heauen, the inuisible and elect Angels, as it is expounded, *Ezech.* 10. verse 20. where the Prophet in a vision seeth foure beasts, as it were bearing vp and drawing Gods Chariot of triumph. And at the 20. verse he saith expressely, that hee at last vnderstood they were the Cherubins. The first and tenth Chapter of *Ezechiel* being throughly looked into, do make make this plaine. The reason why the Angels are called by the name of Beasts, is, because in the next verse they are compared to beasts for their qualities of certaine beasts. They are named foure in number, being otherwise innumerable, because they are likened to foure seuerall beasts.

The Angels are said to haue eyes before and behind, for their great vigilancy ouer the Church,

Church, and euery member thereof, and becauſe they are endued with knowledge of things paſt and things to come: and laſt of all, becauſe they ſee and diſcerne almoſt all actions vnder the Sun, vpward and downeward, backward and forward.

And the firſt beaſt was like a Lyon, the ſecond like a Calfe, &c. ver. 7.

Here the Angels are compared to foure ſeuerall beaſts: to a Lyon for ſtrength and courage: to a Calfe or an Oxe, for ſeruice and vſe: to a Beaſt hauing the face of a man, for wiſedome: to an Eagle, for ſwiftneſſe and readineſſe to execute the will of God. And moreouer, becauſe the Eagles ſoare aloft, and flye a very high pitch, we are giuen to vnderſtand, that the heauenly Spirits are much in celeſtiall contemplation, and do receiue the knowledge of hid ſecrets and counſels, for they are much aloft about the throne of God, and many high and deepe ſecrets are opened vnto them.

And the foure beaſts had each of them ſixe wings about him, and they were full of eyes within, &c. ver. 8

This maketh it very plaine, that by theſe Beaſts are vnderſtood the ſixe Angels, becauſe he aſcribeth vnto euery one of them

ſixe

as cleerely behold from his Throne all the thoughts, words, and workes of the sonnes of men, and all other particular actions of all his creatures vnder the Sunne, as wee behold our face in a Christall. For *all things are naked, and as it were laid out in an anatomy vnto his eyes, with whom we haue to do.*

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The Angels are said to haue eyes before and behind, for their great vigilancy ouer the Church,

Church, and euery member thereof, and because they are endued with knowledge of things past and things to come: and last of all, because they see and discerne almost all actions vnder the Sun, vpward and downeward, backward and forward.

And the first beast was like a Lyon, the second like a Calfe, &c. ver. 7.

Here the Angels are compared to foure seuerall beasts: to a Lyon for strength and courage: to a Calfe or an Oxe, for seruice and vse: to a Beast having the face of a man, for wisedome: to an Eagle, for swiftnesse and readinesse to execute the will of God. And moreouer, because the Eagles soare aloft, and flye a very high pitch, we are giuen to vnderstand, that the heauenly Spirits are much in celestiall contemplation, and do receiue the knowledge of hid secrets and counsels, for they are much aloft about the throne of God, and many high and deepe secrets are opened vnto them.

And the foure beasts had each of them sixe wings about him, and they were full of eyes within, &c. ver.

This maketh it very plaine, that by these Beasts are vnderstood the sixe Angels, because he ascribeth vnto euery one of them

sixe

sixe wings a peece. For the Angels are described with wings, both in the first and tenth of *Ezechiel* before mentioned: and also in the sixt Chapter of the Prophesie of *Isaias*, where the Seraphins are said to haue sixe wings apeece; two to couer their faces: two to couer their feete: and two to flye withall. And they haue two wings to couer their faces withall, because they are not able to endure the vnconceiueable brightnesse and glory of God, for he dwelleth in vnapprochable light. They haue two wings to couer their feete withall, because mortall men are not able to looke vpon the brightnesse that is in Heauen. For we read that many haue beene astonished and dazeled with the glory and brightnesse of Angels, so glorious creatures are they. They haue two wings to flye withall, to note their prompt obedience and readines to execute the commandements of God, as formerly was shewed. Moreouer, the Angels are said to haue wings and to flye swiftly: because God by them doth speedily dispatch many purposes, actions and seruices here below: and for this cause the Scripture affirmeth, that *hee rideth vpon the Cherubins: that he dwelleth betweene the Cherubins: and that hee maketh the*

Clouds

Clouds his Chariots, and walketh vpon the wings of the winde. For as earthly Kings are in their progresses carried in their most sumptuous coaches, drawne by the most exellent Coach-horses, to dispatch great businesses, and many waighty affaires within their dominions: so the Visions in *Ezechiel* do shew that the immortall King is carried most swiftly in his Chariot of triumph, drawne by the Cherubins, as it were by beasts, to direct and ouerrule all actions vnder the Sun. Moreouer, these Angels are said to *bee full of eyes within*, to note not onely their fulnesse of knowledge, but also their inward sight into all heauenly things; yea, euen such as are most secret and hid: for they are of all other creatures most inward with God. None of his Children know so much of his counsell as they. Furthermore, the Angels are here said to praise God *vncessantly, day and night, saying: Holy, holy, holy, Lord God Almighty, which was, which is, and which is to come:* Where we may cleerely see, that the Angels praise and worship God in a burning zeale without wearinesse. For they are not as men, which through their great corruption, are full of dulnesse and wearinesse in Gods worship; but they doe alwaies serue him

Ver. 8.

Ver. 8.

him with infatigable desires, & therefore are called Seraphins, because they burne in the zeale of God, and Cherubins, because their delight is to approach neere vnto him, and to be alwaies about his Throne; yea, euen in his chamber of presence. They doe double and treble this word (*holy*) and warble much vpon it, because they know full well, that he is righteous in all his waies, and holy in all his workes, and that all his proceedings and iudgements are euen then waighed in the ballance of iustice and equity, when to mans sence and the iudgement of reason, they seeme nothing lesse. For his iudgements are as a great depth which mans reason cannot sound. Further, wee see that *when these beasts*, that is, the Angels, *gaue glory and honour, and thanks to God, &c. the 24. Elders also fell downe before him, and worshipped him that liueth for euermore.* Where we may see, that both Saints and Angels doe ioyntly praise and magnifie God; and him alone, *Euen that God that liueth for euermore, euen that God which was, which is, and which is to come*; that is, the eternall and euerlasting God. For the Scripture saith: *Praise him O ye Saints, and praise him O ye Angels that excell in strength. And the 24.*

Elders

Elders cast their Crownes before the throne, saying: Thou art worthy O Lord, to receiue glory & honour, &c. Wherein we see, that all the elect do empty themselues of all worthinesse to haue any glory, acknowledging that their Crownes of glory are Gods free gift, and that the praise thereof belongeth only to him, and nothing to themselues. And this in very deede is the right manner of worshipping God, frankely to ascribe all glory to him, and all shame to our selues, to giue all to him to whom all is due, and nothing to our selues, which haue nothing; for nothing can be giuen or taken out of nothing.

Now then, to conclude and wind vp this 4. Chapter, we do cleerely see the summe & drift of all is, that that Heauen doore was opened vnto *Iohn*, and that he was let in, and called vp into the Chamber of presence by a very loud voyce, there to take notice of the future estate of the Church: and that the person which thus called him vp was the very immortall God himselfe, who is so gloriously described of his Throne, his troupes and traines of Saints & Angels as we haue heard. And all this is to commend and set forth the authority of this booke, whose Author is so excellent, yea, super-excellent.

Chap.

Chap. V.

After this Vision containing the glory of the diuine Maiesty was shewed vnto *Iohn*, that he might know from what fountaine this Prophesie was deriued, now in this fift Chapter is taught and shewed by what meanes, and by whose mediation, the knowledge of such hidden mysteries were reuealed vnto the Church; namely, by the meanes and mediation of Iesus Christ, in whom only the counsels and secrets of God the Father are opened, and made knowne vnto men. For hee is the great Prophet and Doctor of the Church, which is come downe from the bosome of his Father, and *hath made knowne vnto vs whatsoeuer he hath receiued of his Father, as hee himselfe testifieth.* And the Church is commanded by *a voyce from Heauen to heare him, and him alone.*

ver. 1,2,3, 4,5,6,7. This fifth Chapter containeth three things generally. First a description of the booke, which was in the right hand of God.

Secondly, a description of Iesus Christ, which receiueth it at the hand of his Father, and openeth it.

Thirdly, a description of those most glori-

ous

ous praises which are giuen to Christ by the Angels, Saints, and all the creatures in Heauen and earth.

I saw in the right hand of him that sate vpon the throne, a booke written within, and on the backe side, sealed with seuen seales. Verse 1.

By this booke here mentioned, is meant this present booke of the Apocalyps, or Reuelation, as it shall plainely appeare in the next chapter, when we come to the opening of the seuen seales thereof. For the things which fall out vpon the opening of the seuerall seales, do plainely declare, that all is meant of the particular matters contained in this present booke.

This booke is said to be in the right hand of him that sitteth vpon the throne, because all the secrets reuealed in it, come from the counsell and decree of the most high God, and are ordered by his meere direction and prouidence.

It is called a written booke, to shew that the things contained in it, are so firmely decreed in the counsel of God, that none of the shal faile, but come to passe, & be fulfilled in their seasō. They are such as we may write of, as we vse to say, and therfore for the certainty of them, they are here said to be written in a booke.

This booke is said to be written within and without, for the multitude and variety of matters contained in it. For there were both many and great things which should fall out in the world from the time that *Iohn* receiued this Propheſie, vnto the end of the world.

This booke is ſealed with ſeuen ſeales, that is to ſay, perfectly ſealed, becauſe the things contained herein, are counſels and ſecrets, onely knowne to God, till it pleaſed him to reueale them to his Church by his Son. The elect Angels knew nothing of the things written in this booke, before the ſeales were opened.

verſe 2. *And I ſaw a ſtrong Angell, which proclaimed with a loud voice; Who is worthy to open the booke, and to looſe the ſeales thereof?*

Here is proclamation made to all creatures, that if there were any manner of perſons in Heauen or earth, among men or Angels, that would take vpon them to open and expound this booke, that they ſhould come forth and ſhew themſelues, and be very willingly and gladly heard. But alas, the

verſe 3. next verſe doth ſhew, that *none in heauen or earth was able to open the booke and expound it, whereupon Iohn wept very much, becauſe*

no

no man was found worthy to open and interpret this booke.

The cause of *Iohns* weeping and lamenting, was for feare the Church should be depriued of such profitable and excellent things as he knew were contained in this booke. Such was his loue to the Church: such was his zeale and care for the people of God. An example worthy of all imitation to mourne and weepe for the concealing of the booke of God, and to reioyce in the opening of it. But Papists and Atheists are of a contrary minde, for they reioyce in the concealing and keeping close of the Scriptures, and are much greeued with the opening and reuealing thereof; because thereby their hypocrisie and villany is detected and discarded.

Vpon this one of the Elders sayd vnto Iohn: Verse 5.
Weepe not, Behold, the Lyon which is of the Tribe of Iudah, the roote of Dauid, hath obtained to open the booke, and to loose the seales thereof.

Here we see how *Iohn* is comforted and cheared vp by one of the Elders, being now very pensiue and sad; and is willed to lucke vp a good heart, and to be of good cheare, for he could tell him good newes;

to wit, of one that could open and expound this booke, and all the secrets in it; and that is Iesus Christ, the great reuealer of secrets, and only expounder of all riddles, and hidden mysteries, as before hath bene spoken.

Iesus Christ is here sayd to be of the Tribe of *Iudah*, because he is lineally descended of that Tribe, according to the flesh, and his humane nature.

He is compared to a Lyon, by alluſion vnto *Iacobs* words in his last will and testament, concerning *Iudah*, namely, that *he should couch as a Lyon, and as a Lyoneſſe, and none should ſtirre him.* He is fitly compared to a Lyon, for his great and admirable power and strength, for he raigneth and must raigne ouer all his enemies, and in the middest of all his enemies, yea, til he hath troade all his enemies vnder his feete. He is called the *roote of Dauid*, both here, and also in the 22. Chapter of this booke, verse 16. because hee sprung out of *Dauid*, the Son of *Iſhai*, as a branch out of his roote, as the Prophet did fore-tell, that *A rod should come forth of the ſtocke of Iſhai, and a graft should grow out of his rootes.* And the Apostle saith, that *Christ was made of the ſeed of Dauid, according to the fleſh.*

The

Then saith *Iohn*, *I beheld, and loe, in the middest of the throne, and of the foure beasts, and of the Elders, stood a Lambe, as though he had bene killed, which had seuen hornes, and seuen eyes, which are the seuen Spirits of God sent into all the world.* Verse 6.

Here *Iohn* taketh a view and sight of Iesus Christ, from the very middest of the throne, and of the foure beasts, and the Elders. Christ doth not appeare about the throne, as do the Saints and Angels, which are but ministers and ministring Spirits: but in the very middest of the throne, and the foure beasts, &c. because he is God euerlasting, coequall and coeternall with the Father; *in whom* (as the Apostle saith) *dwelleth all the fulnesse of the Godhead bodily or essentially.* And here afterward the same worship and honour is ascribed vnto him both by the Saints and Angels, which before is ascribed vnto God the Father.

Christ is here compared to a Lambe, for his innocency; for the Scripture saith: *Hee was as a sheepe dumbe before his shearer. He is the Lambe of God that taketh away the sins of the world. He is the Lambe slaine from the beginning of the world:* He is compared to a

Lyon, for his great & incomparable strength in conquering Hel, Death, & damnation, and all infernall power. And to a Lambe, because he hath dispatched all this vpon the Crosse, by the sacrifice of himselfe once offered: for he neuer did more liuely shew forth his Lyon-like power, then when he was as a Lambe slaine and sacrificed vpon the Crosse.

This Lambe Christ, is here sayd to haue *seuen hornes*, which signifie his manifold power, or fulnes of power, or perfect power, according as this metaphor or borrowed speech of horne is vsually so taken in all the Scriptures. This Lambe also is sayd to haue *seuen eyes*, which are interpreted to be the seuen Spirits of God: that is, the manifold graces, and gifts of the Spirit, which he giueth vnto his Church. Now then to conclude this point, for as much as the number of seuen in this booke is a number of perfection, & alwaies noteth perfection, therfore by Christs seuen hornes, and seuen eyes, we may, and that soundly, vnderstand his perfect power, and his perfect sight and knowledge in all things. For his seuen eyes are so taken in the third chapter of the Prophesie of *Zachary*, where it is sayd: *Vpon one stone shall be seuen eyes*. Meaning,

that

that Ieſus Chriſt, the corner ſtone of the Church, ſhould be full of eyes, to looke out for the good of his Church, and to giue light to all others: for he is the life and light of the world.

And he came and tooke the booke out of the right hand of him that ſate vpon the throne. Verſe 7.

Here Ieſus Chriſt takes the booke out of his Fathers hand, purpoſing both to open it, and expound it: For he is the only expounder of the law, and the beſt interpreter of his Fathers will.

Hereupon it is ſayd, that *the foure Beaſts, and 24. Elders fell downe before the Lambe,* Verſe 8. to teſtifie their thankfulnes, and inward ioy and reioycing, that the Sonne of God would take vpon him this office, which none other would or could performe.

Moreouer, by their falling downe and worſhipping him, they do plainely teſtifie, that he is God ouer all, to be bleſſed for euer. For otherwiſe the Angels of Heauen, both Cherubins and Seraphins, would not thus fall downe and worſhip him, aſcribing vnto him, both deity and diuine honour. Conſider then how great he is, of whom it is ſayd: *Let all the Angels of God worſhip him.* Pſal. 97. 7.

Moreouer, these Angels and Saints, are
Verse 8. said to *haue euery one Harpes and golden viols, full of Odours, which are the prayers of the Saints.*

These harpes do signifie the sweete concent and harmony both of men and Angels, in sounding foorth the praises of the Lambe: for herein the whole Church both militant and triumphant do accord and tune together, as
Apoc. 14. 2. *many harpers harping with their harpes*; as it is written also in another place.

Hereby also they do plainely testifie that inward peace and spirituall ioy, which all the faithfull haue through Christ, which is more sweete and delightsome to the soule, then any musicke is vnto the eares.

The viols full of odours, are expounded to be the prayers of the Saints, which are therefore compared to odours, because they smell sweete in the nosthrils of God, and are more fragrant then any nosegay or perfume whatsoeuer: for he taketh great pleasure in the prayers of his people; especially when they come out of golden viols, that is, sanctified hearts, and consciences: for euery sanctified heart is a golden heart in the sight of God; and euery regenerate conscience is a Iewell of price, guilt with gold, & enameled with

with pearle. For this cause the holy man *Dauid* wisheth earnestly that his heart might be so renued and clensed inwardly, that his *prayer might be directed as incense in Gods sight, and the lifting vp of his hands as a sweet smelling sacrifice.* Psal. 141.

Furthermore, *these Saints and Angels do sing a new song.* That is, they do sing to the praises of the Lambe with renued affections, and vnwearied desires. Their inward ioy continueth alwaies fresh and greene as the Bay tree: They neuer wither or waxe weary of the seruice of God: Their song is euermore new, and therefore euermore delightsome. For the more new any thing is, the more pleasant and delectable: for men are not affected with old, but altogether with new things.

Now then, Iesus Christ hauing taken this booke into his hand to open and expound, is applauded vnto by the generall consent and voyces of the whole Church: for say they, *Thou art worthy to take the booke, and to open the seales thereof.* Wherein they do all with common consent, giue their voyces vnto Christ, acknowledging him to bee the onely fit person in Heauen or earth, to take vpon him the function of opening a booke so closed,

sed, so clasped, so shut, so sealed; and they do yeeld a reason of their proceedings, because (say they) *thou wast killed, and hast redeemed vs vnto God by thy bloud, out of euery kindred and tongue, and people, and nation.* Meaning hereby, that hee was put to death, to pay the price of our redemption, in whom all beleeuers, both Iewes and Gentiles are saued. Their reason then is this: he that hath dyed, and risen againe, and is now exalted farre aboue all principalities and powers, &c. is the most fit instrument to open and interpret this booke; but thou O Christ the Lamb of God, art such an one; therefore thou of all others art most meet to take the matter vpon thee, and to enter into this businesse. Further, they amplifie their reason thus: that *he hath made* Ver. 10. *vs of slaues & seruants Kings: and of prophane persons, Priests vnto the most high God.* And last of all, that *we shall raigne vpon the earth.* Not meaning heereby, that we shall raigne as earthly Kings, or onely enioy an earthly Kingdome. For out of all doubt the Saints shall raigne with Christ in the Heauens for euermore. But heere is mention made of raigning in the earth, because after this life, Gods Children shall haue the fruition and inheritance both of Heauen and earth; that is

to

to say, *that new Heauen & new Earth, wherein dwelleth righteousnesse*: for the Heauens and the earth being redintegrated and purged from corruption, shall bee the portion of the Saints, and the habitation of the Elect, for euermore. 2.Pet.3.12.

After all this, *Iohn heareth the voyce of innumerable Angels beside the foure Beasts.* That is, the Cherubins and Seraphins, or chiefe Angels; that is, Angels deputed to chiefe offices, round about the throne, which all *with a loud voyce doe acknowledge the Lambe which was killed, to bee worthy of all honour, glory, and praise, &c.* And not onely these innumerable Angels, being 20. thousand times ten thousand, but also *all other creatures both in Heauen and Earth*: As the Sun, Moone, and Starres, the fishes in the Sea, and the beasts in the earth, doe all in their kind sing the same song, acknowledging *all honour and glory, praise and power, to belong vnto him that sitteth vpon the throne, and vnto the Lambe, for euermore.* For although the creature is as yet subiect to the bondage of corruption, and therefore groneth and trauelleth in paine, waiting when the Sonnes of God shall be reuealed, yet it standeth in assured expectation of restitution to liberty Ver.11. Ver.8. Verse 13.

and

and incorruption; and therefore here all the creatures do praise the Lambe for that restauration which they do so longingly and wishly looke for. *And the foure beasts said Amen.* That is, they doe subscribe to those praises which the creature yeeldeth to their Creator. And not onely the Angels doe subscribe and consent vnto it, but the foure and twenty *Elders also, who fall downe and worship him that liueth for euermore.* So that the Lambe is praised and worshipped of all hands, both of men and Angels, and all other creatures, as God euerlasting, and blessed for euermore.

CHAP. VI.

IN the fourth Chapter wee haue heard the description of God the Father, which holdeth the sealed Booke in his right hand. In the fift Chapter wee haue also had the description of Iesus Christ, the opener and interpreter of this seuen sealed Booke. Now in this sixth Chapter wee are to vnderstand of the matter and contents of this Booke, and of the strange accidents and euents which followed vpon the opening of euery seuerall Seale.

For

For in this Chapter sixe of the Seales are opened by the Sonne of GOD, and the Mysteries thereof disclosed vnto *Iohn*, that he might declare them to the Church, for the comfort and instruction thereof.

This Chapter containeth sixe principall things, arising from the seuerall opening of the sixe seales, and they are these:

- The spreading of the Gospell.
- Great persecutions following therupon.
- Famine.
- Pestilence.
- Complaints of the Martyrs.
- Fearefull reuenge vpon the world, for shedding the bloud of Gods Saints.

Ver. 1, 2, 3, 4, &c.

After, I beheld, when the Lambe had opened one of the seales, and I heard one of the foure beasts say, as it were the noise of thunder, Come and see. Ver. 1

Now after all these former matters, *Iohn* did very intentiuely fixe his eies vpon the Lamb, being now about to open & vnclaspe the first Seale of the booke; and all on the sudden he was admonished and stirred vp by one of the Cherubins, that he should draw neere and come vp, and take knowledge of these great and important matters, which were now to

be

be reuealed vnto him. And to the end that he might be throughly awaked, and stirred vp to attention in so waighty matters, it is said, that the voyce of the Angell which spake vnto him, was like the voyce of a thunder: So that thereby *Iohn* was throughly rouſed, fitted and prepared, to receiue theſe heauenly viſions.

Ver. 2. *Therefore I beheld, and loe, there was a white horſe, and hee that ſate on him had a bow, and a Crowne was giuen vnto him, and hee went forth conquering, that he might ouercome.*

Iohn keeping his eye ſteady vpon the Lambe, hauing now opened the firſt ſeale, doth in a viſion ſee a white horſe, &c.

By this white Horſe, is meant the Miniſtery of the Word of God, and the firſt preaching of the Goſpell by Chriſt and his Apoſtles, and the ſucceſſors in the Primitiue Church. *The white horſe* is taken in this ſenſe in the nineteenth Chapter of this Propheſie; where our Lord Ieſus being vpon this white Horſe, beateth downe all his enemies before him: For who is able to reſiſt his word, and the miniſtery of it?

In the firſt Chapter of the Propheſie of *Zachary*, our Lord Ieſus purpoſing to build vp

vp his Church, being in a very ruinous estate after the captiuity, is brought in by the Prophet on horse-backe, both for the reedifying of his Church, and also for the punishment of the Babilonians, his enemies, and the enemies of his people. In the 45. Psalme the Church, the Spouse saith thus to her beloued Husband Christ: *Gird the sword vpon thy thigh, O thou mighty one, the sword of thy glory and comely beauty, and with thy comely beauty ride on prosperously for the busines of truth, and of meeke righteousnesse, &c.* Psal. 45.

Now in all these places of the Scripture, we do plainely see, that when Christ goeth about either to broach his Gospell, or build vp his Church, or to be reuenged on the enemies thereof, he is brought in on horseback. And this doth strongly confirme and warrant this exposition, seeing it is not any imagined sense, or new deuice of mans braine, but such a sense as other places of Scripture will very fully beare out.

Moreouer, if we doe seriously consider, and deepely weigh the purpose and intendment of the holy Ghost in all this, it will not a little helpe and further this exposition. For the chiefe scope and drift of all is, to describe the state of the Church from the Apostles time

time to the end of the world. For this Prophesie serueth to *shew vnto Iohn the things that must shortly come to passe.*

Now, we all know by blessed experience, that the first estate of the Church did consist in the preaching of the Gospell by Christ and his Apostles: and therefore this must needes be vnderstood of that time and estate of the Church. For Iesus Christ is hee that sitteth vpon this white Horse, that is, by the Ministery of his Gospell he conquereth and subdueth the nations vnder him.

There may be three reasons alledged why this Horse is said to bee of a white colour. First, because the Doctrine of the Gospell which was preached by Christ and his Apostles, was pure and sincere, being without all spots and blots of errour and heresie. For the white colour in the Scripture doth signifie, purity, sincerity, innocency, ioy, glory, and beauty.

Secondly, because the doctrine of Christ and his Apostles, was full of ioy and comfort: As it is said of *Samaria*, after *Philip* had set the Gospell abroach there, that *there was great ioy in that City.*

Thirdly, because the Ministery of Christ and his Apostles was very glorious and beau-

beautifull, as it is written: *How beautifull are the feete of them which bring the glad tydings of peace, &c.* And againe, *With thy comely beauty ride on prosperously, for the businesse of truth, &c.* Psal. 45.

If any man demaund a reason of Christs sitting on horse-backe, and riding forth on horse-backe; I answer, that it doth fitly represent that maruellous swiftnesse wherewith the light of the Gospell should be carried and spread, not onely throughout all *Iudea, Samaria,* & *Galile,* but also throughout all the Kingdomes of the world. For is it not a wonder, to consider how swiftly, and as it were on horse-backe; and also how farre ouer the heathen nations, within a few yeares after Christs ascention, the doctrine of the Gospell was preached, and of multitudes embraced? He rode forth indeede prosperously and swiftly vpon this white Horse, euen the Ministrie of the Gospell, for the businesse of truth, and of meeke righteousnesse; and his right hand wrought fearefull things, as saith the Psalmist.

Moreouer, it is here said, that *Iesus Christ hath a bow in his hand.* And in the 45. Psal. from whence it seemeth all these phrases and speeches are borrowed, he is said to haue

sharpe arrowes in his hand, whereby he pierceth the heart of his enemies.

Now his bow and arrowes do signifie the piercing power of the Gospell, whereby the world hath bene subdued vnto Christ. For all the arrowes of the Gospell which Christ shooteth out of this bow, which is euen the tongue of his Ministers, do sticke in the hearts of men; yea, they pierce into all the secret places of the soule. For the Ministery of the Gospell *is liuely, and mighty in* Heb. 4. *operation, sharper then any two edged sword, and entereth through, euen vnto the diuiding asunder of the soule and the spirit, of the ioynts and the marrow; and is a discerner of the thoughts, and the intents of the heart.*

Here is yet further mention made of a Crowne which was giuen vnto Christ, and that *he went forth conquering that he might ouercome.*

This crowne signifieth the victory which he getteth ouer the world with his bow and arrowes. For the Psalmist saith: *By thy sharpe arrowes in the hearts of the Kings enemies the people shall fall vnder thee.*

We reade in the second of the Acts of the Apostles, that 3000. of the Kings enemies were at once shot thorough with this bow

and these arrowes, and did fall vnder him. We reade of many other, at other times, & in other places. For the Apostle saith plainly, that *the weapons of our warfare are not carnall, but spirituall, mighty, through God to cast downe holds, casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuity euery thought to the obedience of Christ.* 2. Cor. 10.

Thus we see how Christ and his Apostles and all their true successors, riding vpon this white Horse which is the Ministry of the Gospel, haue gone ouer all the world, conquering and ouercomming.

I am not ignorãt that some do expound this otherwise: but my purpose is not to meddle with other mens opinions and iudgements, but to set downe that which God hath giuen me to see, and which in mine owne conscience and perswasion, I suppose to be the truth; referring all to the iudgement of the Church, and such therein as are indued with the Spirit of God. For *the spirit of the Prophets is subiect to the Prophets.* And be it knowne vnto all men, that my chiefe endeauours throughout this whole booke, shall be to seeke the sense that is, and not the sense

that is not: to meddle onely with, truth and let falshood go.

Verse 3. *And when hee had opened the second seale, I heard the second beast say, Come and see.*

As before at the opening of the first seale, so now againe at the opening of the second seale, *Iohn* is called vpon by another Angell to giue attention: and so afterwards at the opening of the third and fourth seale. Wherin we may obserue the heauinesse and drowsinesse of mans nature in all heauenly things, which is euermore ready to sinke and fall asleepe, except it be awaked by many meanes, and stirred vp by speciall grace.

Verse 4. *And there went out another horse that was red, and power was giuen to him that sate thereon, to take peace from the earth, and that they should kill one another: and there was giuen vnto him a great sword.*

This red Horse, representeth the cruell persecution, and bloudy Warres which followed the preaching of the Gospell. For the red colour in the Scripture, doth note bloud, cruelty, and Warres. The rider vpon this horse is the Diuell himselfe: for who but he and his instruments delight in bloud, persecution, and warres? He hath

power

power giuen him to take peace from the earth (for he could haue no power except it were giuen him:) and to this purpose a great sword was giuen him, to murther and kill withall.

And all this is be vnderstood of the state of the Church vnder the ten great persecutions, raised vp against it by the persecuting Emperours, *Domitian, Traianus, Nero, Antoninus, Decius, Diocleſian, Maxentius, Licinius*, and other cruell tyrants, euen vntill the times of *Conſtantine* the Great. Stories do report, that these cruell persecutors did in most sauage and horrible manner, torture, torment, and shead the bloud of innumerable multitudes of Gods people. So that as the first estate of the Church, vnder the preaching of the Gospell, was ioyfull and peaceable; So this second estate of the Church, vnder such outragious persecutions, was troublesome and tragicall: and yet for all that, in the middest of all these swords, bloud and flames of persecution, the Church did still preuaile & encrease. For *the bloud of the Martyrs is the seede of the Gospell.* And the Church oftentimes being sowne in blood, yet springeth vp, and groweth in blood. And as for the

cruell and bloud-sucking Emperors, which could not endure the light of the Gospell, but stroue by tyranny to suppresse it; the iust God which taketh vengeance of all iniquity, and specially of the persecution of his children, was euen with them well enough: for he gaue them ouer, some to be slaine in the wars, some to be tortured with horrible diseases, some to be poysoned, some to be murthered, and some to murther themselues. Thus did God the auenger, shew himselfe from Heauen as the stories report, and pay home to the full these bloud-suckers of his Church, making them examples of his Wrath, and spectacles of his vengeance to all nations.

Verse 5. *And when hee had opened the third seale, I heard the third beast say; Come and see. Then I beheld, and loe a blacke horse, and he that sate on him, had ballances in his hand, &c.*

By the blacke horse, famine, and dearth is signified; for the blacke colour, is a moure-full and sad colour: and what maketh men more pensiue and sad then famine, and extreme hunger? For it is a thing vntollerable: and therefore the holy Ghost saith; *They be*

Lam. 4. 9. *better that are killed with the sword, then they*

that

that die of famine. He that sitteth on this horse hath a balance in his hand, which signifieth great penury and scarsity of all things, but specially of victuall: insomuch that men must be pittanced and stinted in their victuals, and their bread and drinke must be deliuered out by weight and measure, as it fareth in straite and sore sieges of cities, when victualls waxe scarce. This is it that God threatneth in Leuit. 26. and Ezec. 4:5. *That he would breake the staffe of bread, and that ten women should bake in one ouen, and deliuer bread by measure.*

Now to declare the greeuousnesse of this famine, a voice commeth from the Throne, and from the Angels, that *a measure of wheat should be for a penny, and three measures of barly for a penny:* the measure here spoken of is a Chenix, which some writers say, was so much as would serue a man for bread-corne for one day. And the Romane penny vnder *Domitian*, was alwayes seuen pence of our money. And at that time the labouring man did worke for a penny a day, which would do little more then buy him bread corne. How then should his wife and children do? Whereas it is said: *Wine and Oyle hurt thou not*, I take it that it should ra- Verse 6.

ther be translated; *In Wine and Oyle thou shalt not do vniustly*: as the word will beare it. And the sense is, that in the state of corne and victuall, they shall deale conscionably and mercifully, not selling at the highest, but rather at the lowest rate now in the times of extreame scarcity.

Now, all this is to be vnderstood of that most grieuous famine which we reade to haue bin about the yeare of our Lord, 316. & sundry times afterward. And al this for the contempt of the Gospel preached by Christ and his Apostles vpon the white horse; and the murdering of Gods Saints, by him vpon the red horse, & his instruments. So grieuous and fearefull a thing is the contempt of the Gospell, and the persecuting of the Saints. And God did most iustly cause the world to smart for it, & make thē with sorrow enough to feele the punishmēt of the gospel reiected.

Verse 7. *And when he had opened the fourth seale, I heard the voice of the fourth beaste, say: Come and see.*

Verse 8. *And I looked, and behold a pale horse and his name that sate on him was Death, and hell followed after him, &c.*

This pale horse signifieth the pestilence and other contagious diseases, which God most

most iustly brought vpon the world for the contempt of the Gospell, and the murthering of Christ and his Apostles. And as I noted before out of the Scriptures, that when God commeth either in mercy or iudgement, hee is said to come on Horse-backe, to note his expedition and swiftnesse, both in the one and the other: so, as before, Christ is vpon the white Horse, the Deuill vpon the red Horse, famine vpon the blacke Horse: so here *death and hell are said to be vpon the pale Horse*: for pestilence and death maketh men looke pale: but being dead, hee saith Hell followed. For assuredly Hell doth alwaies follow the death of the body, excepting those only whom Christ hath deliuered from Hell and damnation by the power of his death.

Thus then it is: the red Horse with bloud, the blacke Horse with famine, the pale Horse with pestilence, haue power giuen ouer the fourth part of men, to murther, kill, and slay; as all stories doe shew, that for the reiecting of Christ and his Church and his Gospell, these plagues were carried as it were on horsebacke, ouer a great part of the world. Now as touching this famine and pestilence which fel out vpon the opening of

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the third and fourth seales, they are to be referred vnto those times especially, wherein the Hunnes, Goaths, and Vandals, and other barbarous Nations which were the wasters of the world, did wast and decay the Roman Empire both farre and neere. Whereupon grew this famine, scarsity, and pestilence, and strange diseases heere spoken of, about some 300. yeeres after Christ, and somewhat more.

And when he had opened the fift Seale, I saw vnder the Altar the soules of them that were killed for the Word of God, and for the testimony which they maintained, &c.

Heere is discouered the state of the Martyrs after this life, and the condition of the spirits of all iust and perfect men. For whereas it might be demanded, what became of all those heapes and multitudes of men, which were slaine for the testimony of Iesus in the ten persecutions: it is here answered, That they were vnder the Altar. *Iohn in a vision seeth them vnder the Altar.* That is, vnder the mercifull protection of Christ in Heauen, who for them and for vs all, was made both Altar, Priest, and Sacrifice. This Altar Christ, is afterward called *the golden Altar which is before the Throne of God.* So then it

Chap. 8. 3.

is cleere, that the soules of the Martyrs were with Christ in glory. For he saith to his Disciples: *Where I am, there shall you be also.* And Ioh.14.3. in another place hee saith: *If I were lift vp from the earth, I will draw all men vnto mee,* Ioh.12.32. that is, *all beleeuers.* Thē it followeth, that the soules of these iust and righteous men were in Paradise, and in *Abrahams* bosome, which is the very Port and Hauen of salutation. For although the persecuting Emperours, and other tyrants of the earth, had power to kill their bodies, yet had they no power ouer their soules, as our Lord Iesus affirmeth.

And they cryed with a loud voyce, saying: How long Lord holy and true, doest thou not Ver.10. *iudge and auenge our bloud on them that dwell vpon the earth?*

Heere we see plainely, that the soules of the Martyrs doe very vehemently cry for vengeance vpon these cruell tyrants which shed their bloud. Moreouer, they cry for it speedily, and seeme to be impatient of delay. But it is to be obserued, that they do not this in any hatred, or priuate desire of reuenge, in respect of any wrong or cruelty shewed to them; but in a very loue and burning zeale of the Kingdome and glory of Christ, and whatsoeuer desire they haue, it is

wholy

wholly to that end. Wherefore they are here vnder a figure brought in crying for vengeance, rather to expresse what iudgement of God tarrieth for the cruell Persecutors, then to shew what minde they beare towards them. For it is indeede their cause that cryeth for vengeance. And as *Abels* bloud: so their bloud cryeth aloud in the eares of the Lord of Hoasts for reuenge.

Moreouer, we may not imagine or gather out of this loud crying of the Martyrs in Heauen, that they haue any disturbance, impatience, disquietnesse, or any discontentment there. But this they do in a feruent desire of that fulnesse of glory which they assuredly hope for and looke for in consummation of all things, when both their soules and bodies shall be ioyned together.

Ver. 11. *And long white robes were giuen vnto euery one; and it was said vnto them, That they should rest for a little season, vntill their fellow seruants and their brethren which should be killed euen as they were, were fulfilled.*

These white robes do signifie that honour, glory, and dignity, whereunto not only the Martyrs, but also all other faithfull beleeuers are aduanced in the chambers of peace:

for

for so white Robes are to bee vnderstood in sundry other places of this booke. And this doth plainely proue, that the Martyrs were now in glory with Christ.

Now as concerning the answer to their complaint and cry, it was this, That they should bee content, and haue patience for a little season, (for the time remaining, to the end of the World, was but as a day with God, and as a moment in comparison of eternity:) and the reason of the delay is yeelded, which is this; that there were numbers of others, their brethren in the World, which should bee martyred and slaine for the truth, as well as they, vnder the great Antichrist of Rome, and the bloudy Turke, at and vpon the opening of the seuenth seale. And therefore in consideration that the most wise God, had decreed and foredetermined with himselfe in most secret and hid counsell, to bring multitudes of others to glory by the same way and meanes that they themselues were brought, that therefore in the meane time, being so short a time, they should rest satisfied and contented. And heere by the way, we see what stayeth the comming of Christ vnto iudgemen; namely this, that the number of the Martyrs and Saints, and all such

such as he hath chosen vnto life, are not yet accomplished.

ver. 12, 13, 14. *And I beheld when hee opened the sixt Seale, and loe there was a great Earth-quake, and the Sunne was as blacke as sack-cloath of haire, and the Moone was like blood.*

And the starres of heauen fell vnto the earth, as a fig-tree casteth her greene figs, when it is shaken of a mighty wind.

And Heauen departed away as a scrole when it is rolled, and euery Mountaine and Ile were moued out of their place.

Vpon the opening of the sixt seale, very dolefull and fearefull things doe follow: As earth-quakes, the darkning of the Sun, the obscurity of the Moone, the falling of the Starres, the rolling together of the Heauens, the remouing of Mountaines and Iles out of their places, the howlings and horrors of Kings, Captaines, and other Potentates of the Earth, which are all, things very terrible and fearefull to behold: and all these do represent and figure out vnto vs the most fearefull tokens of Gods high displeasure and most heauy indignation against the wicked World. Very grieuous things fell out vpon the opening of the second, third, and fourth seales: but they are farre more

grie-

grieuous which follow vpon the opening of this sixt Seale: for this sixt Seale containeth an aggrauation and encrease of all the former iudgements. For now after the cry of the Martyrs for vengeance, God the auenger of the bloud of the righteous doth shew himselfe from Heauen, and declare his wrath in more fearefull manner then before, euen to the great astonishment of all the creatures in Heauen and Earth. So horrible a thing is the shedding of the bloud of the Christians. For now we see plainely, that God heareth the cryes of his Martyrs, and commeth as a Gyant, or as an armed man, to take vengeance of all their enemies. For *Pretious in the sight of the Lord, is the death of his Saints*: and he is much mooued with the cry of their bloud, as here we see. And therefore now threatneth to hold a generall Assises, wherein hee will make inquisition after bloud, and arraigne and condemne all such as are found guilty thereof: according as the persecuting Emperours and many others, did find and feele by wofull experience. For if God bee angry but a little, who may endure it? Psal. 116. 15.

Now although the Stories do report, that in those dayes, which was aboue 300. yeares after Christ, there were many great and feare-

fearefull Earth-quakes in diuers nations and Cities of the World: yet it is apparant, that the Earth-quake here spoken of, cannot bee taken literally, nor any of the rest here mentioned. For there was neuer any time, neither is it mentioned in any Chronicle, that euer the Sunne was as blacke as sack-cloth of haire; or the Moone turned into bloud; or the Starres fell from Heauen; or the Heauens rolled together like a scrole; or that Mountaines and Ilands were mooued out of their places. Therefore of necessity all this must be vnderstood metaphorically; that is, that God did in so strange and fearefull a manner manifest his wrath from Heauen by tumults, commotions, seditions, and alterations of Kingdomes, as if these things of the Sunne, Moone, and Starres, had beene visibly represented to the eye. An Earth-quake in this booke, and other bookes also of the Scriptures, doth by a borrowed speech signifie commotions of Common-wealths, troubles, tumults, vprores, and great alterations of states and Kingdoms. The darkning of the Sunne, Moone, and Starres, and rolling together of the Heauens, do by a metaphor in the Scripture, signifie the wrath of God; which they being not able to endure,

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are ſaid here to bluſh at, to couer themſelues, to hide themſelues, to be aſhamed of themſelues, to remoue out of their places, no more to do their office, &c. For as birds do hide themſelues, and thruſt their heads into buſhes when the Eagle commeth abroade: And as all the Beaſtes of the forreſt do tremble and couch in their dennes, when the Lyon roreth: And as that ſubiect doth hide himſelfe, and dare not ſhew his head, with whom the King is diſpleaſed; So here it is ſayd, that the whole earth doth tremble, and all the celeſtiall creatures are amazed and confounded with beholding the angry face of God againſt the world, in ſo much that they do as it were draw a canopy ouer them hide themſelues vnder a cloud, and ſurceaſe to do their offices.

The darkning of the Sun and Moone, is taken in this ſence in the ſecond of *Ioel*, and alſo in the ſecond chapter of the Acts of the Apoſtles. For there God promiſing and foretelling; that in the laſt dayes he would abundantly powre forth of his Spirit vpon all fleſh (which is to be vnderſtood of the plentifull preaching of the Goſpell in the Apoſtles time, and the abundance of grace that was giuen with the ſame) addeth, that

for the contempt of so great grace and mercy, he would shew wonders in Heauen aboue, and tokens in the earth beneath. Bloud and fire, and the vapour of smoake; the Sunne shall be turned into darknesse, and the Moone into bloud, before that great and notable day of the Lord come. The meaning of the Prophet is, as *Peter* also doth Acts 2. expound it, that God from Heauen will shew such apparant signes of his wrath against the world, that men should be no lesse amazed, then if the whole order of nature were inuerted. And this was performed, when as the Iewes for the contempt of Christ and his Gospell, were most miserably destroyed by the Romans.

Euen so here, vnder the opening of the sixt seale God doth threaten, That for the murdering of his Sonne Christ, and his Apostles, and innumerable Christians; he would bring strange iudgements and extraordinary calamities vpon the world, according as all stories do shew, that those times were full of bloudsheds, commotions, famine, pestilence, and miseries of all sorts. I am not ignorant, that the darkning of the Sun and Moone, and the falling of the Starres from Heauen, are sometimes in this booke put for

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the obscurity and corruption of pure doctrine, and the falling away of the Pastors of the Church from their sincerity and zeale. But in this place the circumstances will not beare that sense: First, because here the darkning of the Sun and Moone, &c. is ioyned with an Earth-quake, the rolling together of the Heauens, and the mouing of Mountaines and Ilands out of their places; which argueth a most horrible confusion of all things. Secondly, because afterward in the eight chap. he doth of purpose speake of the corrupting of pure doctrine, and the falling away of the Ministers, referring it to that chapter, as his proper place. Thirdly, because the Kings & Captaines of the earth here immediately mentioned, would neuer haue bin cast into any such perplexities and horrors vpon any corruption of doctrine and the ministry, as here we reade of. For commonly men are not any whit touched or moued with that, or such like things. Last of all, because the scope and drift of the holy Ghost, vnder the opening of this sixt Seale, is to describe corporall, not spirituall; visible, not inuisible iudgements. For he doth orderly and of purpose handle them in the next Chapter.

Verse 15. 16. 17.

Now, whereas it is said in the last three verses, that *the Kings of the earth, and the chiefe Captaines, and the mighty men, and euery bond-man, and euery free-man, hid themselues in dennes, and amongst the rockes of the mountaines, and said to the rockes and mountaines, Fall on vs, &c.* the sence and meaning of all is this, that these visible iudgments should be so horrible and extraordinary, that all sorts of men then liuing vpon the face of the earth, should euen wish themselues buried quicke, or that they might run into a mouse-hole, or awger-hole, to hide themselues from the wrath of the Lambe. For being both outwardly terrified with these sensible iudgements, and inwardly griped and tormented with the fury of their owne consciences, they were at no hand able to endure it.

CHAP. 7.

THis Chapter doth wholly appertaine vnto the opening of the sixt seale. It sheweth generally how God in the middest of all the broiles which hapned vnder the opening of the sixt seale, yet did preserue his owne Church, and mercifully

fully prouide for his owne people.

This seuenth Chapter may very fitly be deuided into three parts.

First, it sheweth, that as God did most fearefully punish the world with visible and sensible iudgements, as we haue heard before: so now he would set vpon them with inuisible and spirituall plagues, which are of all other most grieuous and intollerable.

Secondly, it sheweth the state and condition of the Church militant here in earth, as before was shewed vnder the opening of the fift seale, the state of the Church triumphant in the Heauens; namely, that it is sealed and set in safety from all dangers. Verse 2.3. 4, &c.

Thirdly, it sheweth the blessed and happy estate of all Gods elect, and their feruent prayses and zealous worshippe of God, who thus mercifully did prouide for their security in the middest of greatest perils and extremities. Verse 10,11 &c.

And after that, I saw foure Angells stand on the foure corners of the earth, holding the foure winds of the earth that the winds should not blow on the earth, neither on the sea, nether on any greene tree. Verse 1.

These foure angels, are angels of darkenesse, or foure diuels; which is proued by this reason, that they hold the 4. winds from blowing on the Earth: that is, stoppe the course of the Gospell, which is a spirituall plague.

They are sayd to stand vpon the foure corners of the Earth, because power was giuen them to plague, not some one or two Countries, but the Vniuersall world, both East, West, North, and South.

The blowing of the winds, doth very fitly represent the preaching of the Gospell, and that heauenly inspiration and breathing of the holy Ghost which goeth with it. Wind is so taken, *Iohn* 3. where our Lord Iesus saith; *The wind bloweth where it listeth, &c. So is euery man that is borne of the Spirit.* And againe in the fourth of the *Cantic.* in these words; *Arise O North, and come O South, and blow on my garden, that the spices thereof may flow out.* Where it plainely appeareth, that the Church craueth the inspiration of the Spirit, that her fruites may abound: For what can be meant by these winds which she wisheth to blow vpon her garden, but the breathings of Gods Spirit & word. It followeth then, that if the blowing of the winds in the Scriptures do signifie

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the breathing of Gods grace, & holy Spirit, that the ſtopping of the winds by a reaſon of the contraries doth heere ſignifie the ſtopping of the ſame, and the depriuation of all heauenly bleſſings. So that it is cleare, that a ſpirituall plague is heere repreſented, which alſo is the more apparant, becauſe here is ſuch ſpeciall *proniſo* and care had for the Churches ſafety, that it might not be infected with this ſpirituall contagion. Now all this doth plainly fore-propheſie, not only the ſtopping of the courſe of the Goſpel: but euen the vtter taking of it away from the world, for their great contempt thereof, and the horrible murthering & maſſacring of all the true profeſſors of it: according as it came to paſſe afterward in the preuailing firſt of Hereſies, and afterward of the Popiſh and Mahometiſh Religion, as in the two next Chapters following ſhall plainely appeare.

And I ſaw another Angell come vp from the Eaſt, which had the ſeale of the liuing God, and he cried with a loud voice to the foure Angels, to whom power was giuen to hurt the earth and ſea, ſaying: Hurt yee not the earth, neither the ſea, neither the trees, till we haue ſealed the ſeruants of God in their foreheads. Ver. 2. 3.

This Angell is Ieſus Chriſt, who by the Prophet is called *the Angell of the couenant.* That Angells do repreſent and ſuſtaine the perſon of Chriſt their head, is ſo common and vſuall a thing in the Scriptures, that I ſhall not need to ſtay in it.

That this Angell is Chriſt, it doth plainely appeare by the things here attributed vnto him, which can agree to no other. Firſt in that he hath the ſeale of the liuing God (which is the ſpirit of adoption) to ſet vpon all the elect, for he is the onely keeper of this great ſeale, aud this priuy ſeale. He only hath authority to ſet it vpon whom he will.

Secondly, becauſe he is ſaid *to come vp from the Eaſt:* that he is the onely Sunne of righteouſneſſe, which ariſeth vpon his Church euery morning, and with his bright beames expelleth all darkneſſe from it. According to that of *Zacharias* in his
Luke 1.78. propheticall ſong: *Through the tender mercy of our God, the day ſpring from an high hath viſited vs.*

Thirdly, becauſe he holdeth a foueraignty and command ouer the Diuells: for he chargeth them here to ſtay their hands from doing any hurt, till he had prouided for his elect.

Whereas

Whereas it is said, that *power was giuen to these Diuels to hurt the earth, the Sea and trees:* that is, the number of Reprobates, we may note, that the Diuels haue no absolute power, but only by permission: as appeareth in this, that they could neither touch *Iob*, nor enter into the heard of Swine without licence. Ver. 2. Iob 1.

Whereas it is said, *Till we haue sealed the seruants of our God in their foreheads*, it doth plainely shew, that the punishments of the wicked are deferred till prouision bee made for the Elect. *The floud came not vpon the old World till* Noah *and his family were receiued into the Arke. The Angels destroyed not* Sodome *till* Lot *was set in safety. The plaguing Angell spared the first borne of* Egypt, *till the posts of the Israelites houses were sprinckled with the bloud of the Paschall Lambe. The sixe Angels sent to destroy* Ierusalem, *are charged to stay the execution till the seruants of God were marked in their fore-heads.* Ver. 3. Ezec. 9.

All these examples doe manifestly declare what tender care the Lord in all ages hath had of his owne people, that they might be deliuered and set in safety in the midst of all extremities. Euen so heere wee see that God

God is very carefull, that his owne children might not be infected with those damnable heresies which now already vpon the stopping of the course of the Gospell beganne to be hatched, and afterward did spring and grow vp in the Church, both thicke and three-fold.

Ver. 4. *And I heard the number of them that were sealed, and there were sealed an hundred forty and foure thousand of all the Tribes of the Children of* Israel: *Of the Tribe of* Iudah *were sealed twelue thousand, &c.*

Now *Iohn* heareth the number of them that were sealed; and hee reckoneth vp the whole Church militant consisting both of the Iewes, and Gentles: He saith, that *of the church of the Iewes there were sealed* 144000. Wherein he putteth a certaine number for an vncertaine, and a definite number therewithall also for an indefinite; for his meaning is not that there were iust so many, and neither moe nor lesse sealed: but this number doth arise of 12. times 12. in that hee saith *of euery Tribe twelue thousand*: for twelue times 12. thousand make a hundred forty and foure thousand. Neither yet may we thinke, that of euery tribe there were an equall number sealed, not moe nor lesse of one

one Tribe then another, but this number of twelue, is vsed as the perfect and full number; in as much as the Church of the Iewes was founded vpon the twelue Patriarkes: vnto which our Sauiour had respect, when for to gather the disperſed and loſt ſheepe of the houſe of *Iſrael*, he choſe twelue Apoſtles.

Now here wee are to obſerue, that notwithſtanding the horrible perſecutions and calamities which fell out vpon the opening of foure of the ſeales, yet God had his Church euen of the Iewes, which in the iudgement of reaſon, a man would haue thought long ere now, had bin vtterly extinct and aboliſhed. But the Apoſtle ſairh: *God hath not caſt off his people which he had choſen:* that is, vtterly caſt them off. Rom. 11:

It is therefore a moſt ſure and certaine poſition in diuinity, that God hath alwaies his; that is, in all ages, in all times, in all places, in all countries, euen in the midſt of all troubles and flames of perſecution, yet God hath his hid and inuiſible Church euen vpon the face of the earth. As it was in the dayes of *Elias*. As was in Chriſts time, when *the ſhepheard was ſmitten, and the ſheep ſcattered.* 1. Ki. 19. 18
And as it was in the dayes of the great Antichriſt, as afterward we ſhall ſee.

More-

Moreouer, it is to be obserued, that in the enumeration of the 12. Tribes, the Tribe of *Dan* is left out, and the Tribe of *Leui* taken in. The cause of the omission and skipping of the Tribe of *Dan*, was their continuance in Idolatry from the time of the Iudges, (at what time they first fell into it) euen vnto the captiuity. This Tribe is also omitted in the Catalogue of the Tribes mentioned 1. *Chron.* chapter 2, 3, 4, 5, 6, 7. Then the reason of this omission, is first their vnworthinesse. And secondly, that there might bee a place and roomth for the Tribe of *Leui* to be taken in; which in this Catalogue for singular reason, and a speciall mystery might not bee omitted. For although the Tribe of *Leui* had no portion or inheritance amongst the other Tribes in the earthly *Canaan*, yet now the Priesthood being transferred vnto Christ, the holy Ghost doth expressely affirme, that the Tribe of *Leui*, as well as others, hath his part and portion in the heauenly inheritance, and the Celestiall *Canaan*.

Ver. 9. 10. *After these things, I beheld, and loe a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, and*

and before the Lambe, clothed with long white Robes, and Palmes in their hands; and they cryed with a loud voyce, saying, Saluation commeth of God, &c.

This is to be vnderstood of the Church of the Gentiles, and they are said to bee *an innumerable multitude of all Countries and Nations.* For although the Church of God in respect of the Reprobates, is very small, and as an handfull vpon the face of the earth; yet in it selfe simply considered, it is very great and large: for euen out of *Adams* cursed race, God hath chosen many thousands to life. And here still wee are to obserue the great goodnesse and mercy of God, that notwithstanding former persecutions, and the great blindnesse which afterward did inuade the Church in the preuailing errours and heresies: yet *Iohn* heareth and seeth such an huge number sealed vp to saluation through Christ, both of the Iewes and Gentiles.

The Church of the Gentiles exceeding in number the Church of the Iewes, are heere said *to haue long white Robes*, in token of their purity and innocency; *and Palmes in their hands*, in signe of their victorie ouer the world, flesh, and the diuell. For Palmes in ancient time were ensignes and badges of victory.

After

ver. 10. 11. 12. After this, is set downe how the whole Church of the Gentiles doe praise and worship God freely, acknowledging saluation to be only of him, through Christ. And all the Angels of Heauen do applaud, subscribe, and say *Amen* to the same: as we haue heard before in the fourth Chapter.

The foure beasts are here mentioned againe, whereby is meant the Angels, both because they are said to haue wings, Chapter 4. which agreeth to none but Angels, *Esay 6.* and also because they are expressely named and interpreted to be the Cherubins, *Ezec. 10.*

If any man muse why the Angels should be called beasts, let him bee resolued with these foure reasons. First, because they are compared to beasts before, as the Lyon, Ezec. 1. Calfe, &c. Secondly, because *Ezechiel* called them so, in as much as they draw Gods Zach. 1. 8. Chariot of triumph. Thirdly, because the Prophet *Zachary* compareth them to red, speckled, and white Horses. Fourthly, because the same Prophet calleth them Gods Coach-horses, and the multitudes and societies of them, hee calleth Gods chariots, which came out of two mountains of brasse: that is, they went forth at his decree (which stan-

ſtandeth as faſt & vnremoueable as a Mountaine of Braſſe) to comfort and deliuer his Church out of the captiuity of *Babilon*, and alſo to ſuccour and helpe the remnant which were left behind in *Iudea*. Now in the Prophets, theſe Chariots and Chariot-horſes are ſaid to carry the Almighty moſt ſwiftly throughout all the world. And therefore in *Zachary* it is ſaid of the Angels: *Theſe are they which goe through the whole world.* In *Ezechiel* it is ſaid, *that the beaſts ran, and returned like lightning.* And againe, *that they ſparkled like the appearance of bright braſſe: and the wheele of Gods Chariots were mooued with vnconceiueable ſwiftneſſe, euen as faſt as the Angels did flye.* Let theſe reaſons and Scriptures then ſatisfie vs touching this, that the Angels are called beaſts. After all this, one of the 24. Elders asketh *Iohn* what they were, & from whence they came, which were thus araied in long white robes: Which queſtion is asked of the Elder, not as being ignorant thereof; but to ſtirre vp *Iohn*, being ignorant, to enquire of the matter, that hee might inſtruct him therein. And therefore when *Iohn* confeſſed his ignorance, deſiring to be inſtructed therein, the Elder telleth him the whole matter; namely, *that they were ſuch*

Zac. 1. 10.
Ezec. 1. 14.
Ver. 7.
Ver. 13.

as

Ver.14. *as were come out of great tribulation. For none can enter into life, but through many afflictions:* as the Apostle saith. After this againe, the militant and visible Church is described and set forth, not according to their present state, but according to that which is to come: for they are here spoken of, as if Ver.15.16. they were already in the possession of Heauen, and that for the infallible certainety and assurance thereof. Therefore the Apostle saith, that *euen already they do sit together in heauenly places.* And here they are said *to be* Ver.16.17. *in the presence of the Throne of God, &c. to hunger and thirst no more, &c.* to haue all *teares wiped from their eyes, and to bee led by the Lambe vnto the Fountaines of liuing waters.* All which doth very plainely and plentifully expresse that infinite glory and endlesse felicity which is prepared for all the true and faithfull worshippers of God. Many good lessons and obseruations might be gathered out of all this: But I do of purpose omit them, because in this worke I do chiefly and almost altogether aime at interpretation, therein also studying breuity, soundnesse, and plainenesse,

Chap.

CHAP. 8.

VVEe haue heard out of the seuenth Chapter how the diuels and their instruments, the Romane Emperours did stoppe the course of the Gospell. Now in this Chapter we are to heare the woefull effects of the stopping thereof, which was the springing vp, and preuailing of manifold errors and heresies in the world. So that the principall scope and drift of this Chapter is to shew, that God for the contempt of his Gospell, and great indignities offered to the true professors thereof, did giue vp the world to blindnesse, to errour, to superstition and heresie: and as the Apostle saith: *Because they receiued not the loue of the truth, therefore God sent them strong delusions, that they should beleeue lies.* For, as before we haue heard how the world was most fearefully punished with externall plagues and iudgements: So here we are to vnderstand how the same was punished with iudgements spirituall, and internall, as formerly hath bene said, vpon the stopping of the foure winds. For although that spirituall plague was very great, yet these 2. Thes. 2.

ſpirituall plagues which follow vpon the opening of the ſeuenth ſeale, are far greater. For now we are to heare and vnderſtand, not only of the errours and hereſies, whereby a way and paſſage was made by degrees, as it were by certaine ſtaires, for Antichriſt to climbe vp into his curſed chaire, and to take poſſeſſion thereof; but alſo we are to vnderſtand of his very tyranny and Kingdome it ſelfe; and alſo of the Kingdome of the Turke, and the laſt iudgement. For the things contained vnder the opening of the ſeauenth ſeale, do reach vnto the end of the world. For the booke ſealed with ſeuen ſeales containeth all the whole matters which were to be reuealed.

This Chapter containeth foure principall things, as it were the foure parts thereof.

Firſt, the reuerent attention and ſilence, with admiration which was in the Church, at and vpon the comming forth of this moſt horrible vengeance. Verſe 1.2,3 4,5,6.&c.

Secondly, before the execution of theſe moſt execrable plagues, the Church is remembred and ſet in ſafety with all her Children, by her great mediatour Chriſt Ieſus.

Thirdly, the execution of this vengeance, which

which commeth forth at the blowing of the seuen trumpets by seuen Angels.

Fourthly, the vengeance it selfe contained in the preuailing of errour and heresie: the falling away of the Pastors of the Church, and the vniuersall darkenesse that followed thereupon.

And when hee had opened the seuenth seale, there was silence in heauen about halfe an houre.

By Heauen in this place he meaneth not the Kingdome of glory after this life: but by Heauen is meant the Church heere vpon earth: as it is so taken, chap. 12. verse 1. and chapter 14. verse 4. There may bee three reasons yeelded, why the Church is called Heauen.

First, because the birth thereof is from Heauen; for *it is borne of God.* 1. Ioh. 5. 1.

Secondly, because the inheritance thereof is from Heauen; and therefore is called *the inheritance of the Saints.* Col. 1, 12.

Thirdly, because *the conuersation thereof is in Heauen,* as the Apostle saith. Phil. 3. 20.

To this may be added, that our Lord Iesus in his Gospell doth so often call his visible Church *the Kingdome of Heauen* by a trope, because CHRIST beginneth Math. 13.

his raigne in the faithfull therein, whom afterward he translateth actually into the very Kingdō of glory. By silence here is meant the great attention of the Church, because great things were now at hand. For now vpon the opening of the seauenth seale, far greater matters are threatned then any before: and therefore the Church doth listen vnto them in deepe silence, and as it were in horror and trembling through admiration: for now there appeare such dreadfull iudgements of God, to be executed vpon the earth, that all the heauenly company are astonished and amazed to behold it, and do as it were quake and tremble to thinke vpon it. For as when heauy newes commeth downe from the Prince, to be proclaimed in open markets, all good subiects do listen and giue eare with silence and trembling: so it fareth in this case. By halfe an houre, he meaneth that short time, wherein the minds of the godly were prepared, fitted and disposed, wisely to consider of these matters, and to make good vse of them. I know right well, that this Verse is farre otherwise interpreted of some: but I take this to be most sound, and simple, and best agreeing to all that followeth: for the next Verse is

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ioyned vnto this by a coniunction copulatiue, to note a coherence of the matter, and to draw the ſenſe together: for he ſaith, *And I ſaw ſeuen Angels, which ſtood before God, and to them were giuen ſeuen Trumpets.* Verſe 2.

Theſe ſeuen Trumpets ſignifie, that God would proceed againſt the world in fearefull hoſtilitie, and come againſt it as an open enemy vnto battell, proclaiming open warre againſt it, as it were with ſound of Trumpet and Drumme, ſetting vp the flag of defiance againſt it. And hereupon groweth this ſilence and trembling in the Church, which onely is mooued with the ſignes of Gods wrath, when as all others ſit ſtill in ſecurity, as the Prophet *Zachary* ſaith in a like caſe. Chap. 1. 8.

To ſtand in this place, ſignifieth to adminiſter, as it is ſayd of the Prieſts and Leuites, that they ſtand before God, and before the Altar, that is, miniſter. So here the Angells do ſtand before God, as ready to adminiſter and execute theſe iudgements. For they are miniſtring ſpirits, and here they do ſound the alarum at the commandement of God. Theſe Angels are propounded as ſeuen in number, becauſe it pleaſed not God at once to powre downe his wrath vpon the rebelli-

ous world, but at diuers times, and by peece-meale. Whether these were good or bad Angels, it is not materiall to dispute, seeing God executeth his iudgements both by the one and the other.

2.Sa.24.16.

Moreouer, it is specially to be obserued, that the blowing of these seuen trumpets, do all belong to the opening of the seuenth seale, and are as it were the seuen parts thereof; for the things which fall out vpon the blowing of these seuen trumpets, do reach euen vnto the last iudgement, as the Angell sweareth, chap. 10.6,7.

Verse 3.

Then another Angel came, & stood before the Altar, hauing a golden Censor, and much odours was giuen vnto him, that hee should offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

We heard before, that when the course of the Gospell was stopt by the diuell and his instruments, yet God was very carefull for the safety and sealing vp of his owne seruants: so likewise we are now to heare of the like care and prouidence: for now, that errors and heresies were to be sowne in the world, whereby many were corrupted: and that hee himselfe from Heauen doth proclaime open enmity against the despisers

ſpiſers of his Goſpell, by giuing them vp to blindneſſe and error; he doth double his care and prouidence to all his faithfull worſhippers. For here we do plainly ſee, that the Church hath a mediatour, and that he which keepeth *Iſrael*, neither ſlumbreth nor ſleepeth. And therefore when the wrath of God doth moſt of all breake forth vpon the world, for the contempt of his graces, yet the Church is remembred, and ſet in ſafety, with all her children. For her prayers come vp before God, and are accepted through the mediator. And this is the ſenſe and drift of this third verſe.

By this Angell is meant Ieſus Chriſt, the Angell of the couenant, as wee haue heard before: who is not an Angell by nature, but by office.

It is manifeſt, that in the old law there was a golden Altar, & a golden Cenſor, on which the Prieſt did burne ſweete incenſe before the Lord; which did figure the mediation of Chriſt, in whom the prayers of the Saints are accepted.

Now here the holy Ghoſt alludeth to that ſacrificing Prieſthood of the old Teſtament, where incenſe was offered at the Altar, which now is the ſweete ſauour of the death

of Christ, through whom both we and all our sacrifices are seasoned and sweetned.

Who therefore is this Angel but Christ? What are the sweet odours with the which the prayers of all Saints come before God, but the most sweete mediation of the Lord Iesus? What is meant by the smoake of the odours, which with the praiers of the Saints, went vp before God out of the Angels hand? Surely the sweete incense of Christs mediation, wherewith our prayers are spiced and perfumed, that they might be as sweete incense of Christs mediation, wherewith our prayers are spiced and perfumed, that they might be as sweet smelling sacrifices in the Nosthrils of God. For, as water cast into a fire, raiseth a smoake: so the teares of the faithfull, be-sprinkled in their prayers, make them as sweete incense, acceptable to God through Christ. The summe of all is this, that in the middest of all these heresies, and those hellish troubles which should be raised vp by the Pope and his Cleargy, the Turke and his armies, as in the next Chapter we shal see, the elect haue their praiers heard for their preseruation by the merits of Christ.

Ver. 5. *And the Angell tooke the Censor, and filled*

led it with the fire of the Altar, and caſt it into the earth, and there were voyces, and Trumpets, thundrings, and lightnings, and earthquakes.

Here wee ſee how Ieſus Chriſt taketh the Cenſor and filleth it with the fire of the Altar; that is, the graces and gifts of the Spirit: for ſo the fire of the Altar is taken in *Eſay*.

In this Senſe it is ſaid, that our Lord Ieſus ſhould baptize with fire and the holy Ghoſt; that is the gifts and graces of the holy Ghoſt. In this ſenſe alſo the holy Ghoſt did reſt vpon the diſciples, in the likeneſſe of clouen tongues like fire, whereupon they were all filled with gifts and graces.

The holy Ghoſt is compared to fire, becauſe he burneth out our droſſe, purgeth the hearts of the faithfull, and ſetteth them on fire with the burning loue and zeale of Gods glory. So then it followeth, that as before there was prouiſion had for the ſafety of the Church, by her Mediator: ſo here many heauenly gifts and graces are beſtowed vpon her. For Chriſt caſteth this fire of the Altar vpon the earth; that is, vpon his, dwelling in the earth.

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of Christ, through whom both we and all our sacrifices are seasoned and sweetned.

Who therefore is this Angel but Christ? What are the sweet odours with the which the prayers of all Saints come before God, but the most sweete mediation of the Lord Iesus? What is meant by the smoake of the odours, which with the praiers of the Saints, went vp before God out of the Angels hand? Surely the sweete incense of Christs mediation, wherewith our prayers are spiced and perfumed, that they might be as sweete incense of Christs mediation, wherewith our prayers are spiced and perfumed; that they might be as sweet smelling sacrifices in the Nosthrils of God. For, as water cast into a fire, raiseth a smoake: so the teares of the faithfull, be-sprinkled in their prayers, make them as sweete incense, acceptable to God through Christ. The summe of all is this, that in the middest of all these heresies, and those hellish troubles which should be raised vp by the Pope and his Cleargy, the Turke and his armies, as in the next Chapter we shal see, the elect haue their praiers heard for their preseruation by the merits of Christ.

Vers. 5. *And the Angell tooke the Censor, and filled*

led it with the fire of the Altar, and cast it into the earth, and there were voyces, and Trumpets, thundrings, and lightnings, and earthquakes.

Here wee see how Iesus Christ taketh the Censor and filleth it with the fire of the Altar; that is, the graces and gifts of the Spirit: for so the fire of the Altar is taken in *Esay*.

In this Sense it is said, that our Lord Iesus should baptize with fire and the holy Ghost; that is the gifts and graces of the holy Ghost. In this sense also the holy Ghost did rest vpon the disciples, in the likenesse of clouen tongues like fire, whereupon they were all filled with gifts and graces.

The holy Ghost is compared to fire, because he burneth out our drosse, purgeth the hearts of the faithfull, and setteth them on fire with the burning loue and zeale of Gods glory. So then it followeth, that as before there was prouision had for the safety of the Church, by her Mediator: so here many heauenly gifts and graces are bestowed vpon her. For Christ casteth this fire of the Altar vpon the earth; that is, vpon his, dwelling in the earth.

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Hereupon it is ſaid, that there were voyces, and thundrings, &c. that is, all manner of broyles tumults, vprores, ſlaughters, and diuiſions. For after the Goſpell was ſounded forth in the Church by the power of the holy Ghoſt, the Diuell is diſturbed, and the World moleſted. And hence ſpring all theſe broiles and tumults, thundring and lightning: and we muſt looke for ſuch ſtirres after the preaching of the Goſpell, whileſt there is a world and a diuell.

Therefore our Lord Ieſus ſaith, *he came not to bring peace into the earth, but fire and Sword, and to ſet a man at variance againſt his Father, and likewiſe the Daughter againſt her mother, &c.* For diuiſions and ciuill diſſentions do alwayes follow the preaching of the Goſpell; which thing yet is not ſimply in the nature of the Goſpell of peace, but accidentally through the frowardneſſe and corruption of mans nature, which will not yeeld vnto it, but moſt ſtubbornely rebelleth againſt it.

Mat. 10. 34

Ver. 7. *Then the ſeuen Angels which had the ſeuen Trumpets, prepared themſelues to blow.*

Now beginneth this open warre to bee proclaimed againſt the world, for their great vngodlineſſe and rebellion againſt the truth.

So

So the first Angell blew the Trumpet, and there was Haile and Fire mingled with bloud, and they were cast into the earth, and the third part of trees was burnt, and all greene grasse was burnt. Ver. 7.

It were absurd to imagine that any thing in this Verse is to be taken litterally: seeing in the literall Sense there was neuer any such matter. Therefore of necessity it must bee expounded mystically, and allegorically. Therefore by this Haile and Fire mingled with bloud, is meant Errors and Heresies. For as Haile doth beate downe Corne, and destroy the fruites of the Earth; Fire doth consume, and Bloud doth corrupt and putrifie: So false doctrine and Heresie doth annoy, consume, and corrupt the soules of men. For it is said, that *all these things mingled together were cast vpon the earth:* that is, the inhabitants of the earth, and the third part of the trees, that is, the numbers of men or a very great part of the world was corrupted. For trees in the Scripture signifie men, and *all greene grasse was burnt:* that is, the fresh fruits of grace did wither apace & dry vp: for as errour and heresie did preuaile, so truth and godlinesse did decay. All this hath relation to the heresies of *Sabellius*, Esay 61.

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Manicheus, Marcion, Fotinus, Paulus Samosatenus, Nestorius, Nonatus, Diodorus, Apollinaris, Pelagius, and many others with them, which about this time, being foure hundred yeares after Christ, began to spring vp and grow apace.

And the second Angell blew the Trumpet, and as it were a great Mountaine burning with fire was cast into the Sea, and the third part of the Sea became bloud, &c.

Vpon the blowing of the second Trumpet by the second Angell, heere appeareth a great Mountaine burning with fire. Whereby is meant some great and notable heresies, as that of *Arrius*, which troubled and wasted the Church, for the space of three hundred yeeres, being greatly fauoured of sundry Emperours and other great Potentates in the Earth, by meanes whereof, it continued and querspread so long. Also this may be referred to other great and notable Arch-heresies: as that of *Donatus, Macedonius, Eutiches, Valentinus*, and such like: which all are here compared to a mountaine for their hugenesse and greatnesse, and to a burning mountaine, because the Church was almost burnt vp thereby. For this word *Mountaine*, is sometimes in the Scripture

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put for any let or hinderance to true Religion, as is errour and hereſie. *Zach.* 4. 7. *Luke* 3. 5.

Therefore it is ſaid, that it *was caſt into the Sea*, that is, theſe great hereſies are caſt vpon the World in Gods wrath and heauy indignation: for the ſea is put for the World: Chapter 4. Verſe 6. Chapter 13. Verſe 1. Chapter 12. verſe laſt: for as the Sea is full of Rocks, ſands, ſirts, waues, ſtormes, and tempeſts: ſo it fareth with this preſent euill world.

Moreouer it is ſaid, that the third part of the Sea became bloud: that is, all *Europe*, or ſome great part of the world was corrupted and infected with theſe great hereſies. And he ſaith in the next verſe, that *the third part of the ſhips were deſtroyed*: that is, a great number of Marriners and ſhip-maſters, as well as land-men were infected with theſe hereſies, and dyed of them, and in them. Ver. 9.

Then the third Angell blew the Trumpet, and there fell a great ſtarre from Heauen, burning like a Torch, and it fell into the third part of the Riuers, and into the Fountaines of Waters. Ver. 10.

Starres in this booke are put for the Miniſters of the Goſpell, as wee haue heard out

of

of the first Chapter, and the reasons why. Then it followeth that the falling of this star from Heauen, doth most fitly signifie and set forth the declining and fall of the Pastors of the Church, and their corrupting of the true Doctrine: which is meant by the fresh Riuers, and pure Fountaines into which it fell. This Starre hath his name of the effect: for it is called *Wormwood:* because through the fall of it, the sweete waters into which it fell, were turned into bitternesse, and men dyed of them: that is, the doctrine was corrupted, which turned to the destruction of many.

Ver. 12. *And the fourth Angel blew the Trumpet, and the third part of the Sun was smitten, and the third part of the Moone, and the third part of the Stars, so that the third part of them was darkned, &c.*

This darkning of the Sunne, Moone, and Starres, doth signifie that great darkenesse which was brought vpon the Church by such teachers as did dayly more and more degenerate.

Three things are generally to be obserued in the blowing of these first foure trumpets. First, that the plagues here mẽtioned, are specially to be vnderstood of spirituall plagues.

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Secondly, that there is a progreſſion from leſſer to greater in theſe plagues.

Thirdly, that in euery one there is mentioned but a third part deſtroyed; which plainely ſheweth that although the Church was greatly annoyed and peſtred with theſe errours and hereſies, yet it was not deſtroyed and brought to vtter deſolation: for the full ſetting vp of Antichriſt was not yet come. All theſe errours and hereſies which were caſt vpon the World, and did ſpring and grow apace in all places, did (as it were) make way for Antichriſt, and (as it were by ſtirrops) hoiſt and help him vp into his curſed Chaire.

By the ſtories of the Church, and courſe of times, it ſeemeth that the holy Ghoſt pointeth at thoſe manifold hereſies which ſprung vp in the Church after the firſt three hundred yeeres, eſpecially after the death of *Conſtantine* the Great, who procured peace to the Church, deſtroyed idolatry, and ſet vp true Religion in his dayes.

Now, after his raigne, and the raigne of *Theodoſius* that good Emperour, *Conſtantius*, *Iulianus*, *Arcadius*, *Honorius*, and many other wicked Emperours ſucceeded; by whoſe meanes all things in the Church

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grew worſe and worſe; yet this one thing is to be obſerued, that all truth of Religion was not vtterly extinct and put out, till the full looſing of Sathan, which was a thouſand yeeres after Chriſt, as wee ſhall plainely ſee when we come to the 20. Chapter, concerning the binding of Sathan for a thouſand yeeres. For ſure it is, that the maine principles and grounds of Religion, continued in the Church till this full looſing of Sathan; which was about the time of *Silueſter* the ſecond, that Monſter, as afterward we ſhall heare.

But now in the meane time, wee ſee what hereſies ſprung vp, what corruption grew and increaſed more and more, what darkneſſe beganne to ouer-ſpread a third part of the world: and theſe things grew worſe and worſe, euen till by theſe meanes the great Antichriſt came to be poſſeſſed of his curſed ſeate and Sea of *Rome*, which was about ſome 600. yeeres after Chriſt.

Ver. 13. *And I beheld, and heard one Angell flying in the midſt of Heauen, ſaying with a loud voyce: Woe, woe, woe to the Inhabitants of the earth, becauſe of the ſounds to come of the three Angels which were yet to blow the trumpets.*

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Becauſe the iudgements which were to be executed hereafter, vpon the blowing of the next three trumpets, were farre more dreadfull and horrible then any were before, therefore heere is a ſpeciall Angell or Meſſenger of God, ſent of purpoſe to giue warning thereof, and to proclaime openly in the Church, three fearefull woes, which ſhould come vpon the inhabitants of the earth; that is, all earthly minded men, as worldlings, Papiſts, and Atheiſts, at ſuch time as the next three Angels ſhould blowe the trumpets.

The firſt of theſe three great woes, is to be vnderſtood of the Papacy. The ſecond of Turciſme. The third of the laſt iudgement. As if he ſhould haue ſaid: Woe vnto the World, becauſe of Poperie. Woe vnto the world becauſe of Turciſme. Woe vnto the world becauſe of the laſt iudgement: Woe vnto the world for Popery, becauſe thereby men ſhould be puniſhed in their ſoules. Woe vnto the world for Turciſme, becauſe thereby thouſands ſhould be murthered in their bodies by the Turkiſh armies. Woe vnto the World, becauſe of the laſt iudgement, for thereby all worldlings ſhould be plagued both in body and

ſoule in hell fire, for euermore.

Sith then theſe three laſt plagues which were to come vpon the world, are more fearefull and terrible then any of the other foure, no maruell though here is ſent of purpoſe a ſpeciall meſſenger to giue intelligence thereof, that euery man might looke to himſelfe, ſeeing ſuch great dangers were at hand. And for this cauſe alſo it is ſaid before, that there was ſilence in the Church for the ſpace of halfe an houre.

CHAP. 9.

THe principall ſcope and drift of this Chapter, is to paint out both the Pope and his Cleargy, and alſo the Kingdome of the Turke, and his cruell Armies. For hauing already ſet downe how a way, and paſſage was made for the Pope to climbe vp into his curſed chaire by the preuailing of hereſies, the falling away of the Paſtors of the Church, & the great ouerſpreading of darkneſſe and ignorance: now he commeth to deſcribe the Pope in his full height and greateſt exaltation, being now vniuerſall Biſhop, and in full poſſeſſion of his ſeate and Sea of *Rome*, which was about ſome

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fixe hundred yeares after Christ, as formerly hath beene shewed. At what time Pope *Boniface* obtained of the Emperour *Phocas* that murtherer, which slew his Maister *Mauritius* the Emperour, that the Bishop of *Rome* should be called the vniuersall Bishop, and the Church of *Rome*, the head of all Churches.

This ninth Chapter may very fitly be diuided into two parts. The first is a liuely description of the Pope himselfe, his kingdome, and his cleargy. The second is a description of the kingdome of the Turke, and his most sauage armies: so that this Chapter is a full opening of the first two great woes mentioned before, concerning the Papacy, and Turcisme. In the first 12. verses.

And the fift Angell blew the trumpet, and Verse 1.
I saw a Starre which fell from Heauen, and to him was giuen the key of the bottomlesse pit.

Warning was giuen before, that when this fift Angell should blow the Trumpet, a most fearefull woe should come vpon the world, surpassing all that went before, which is the setting vp of Antichrist in his pride; that man of sinne, that sonne of perdition.

The Pope is here compared to a starre,

as well as other godly Miniſters in this booke, becauſe the Biſhops of *Rome* at the firſt were godly and excellent men; for amongſt the firſt thirty of them, there was ſome Martyrs. But it is here ſaid, that now this Starre was fallen from Heauen vnto the earth; that is, the Biſhops of *Rome* were greatly degenerated and fallen cleane away from heauenly things to earthly: for they declined from time to time, and grew worſe and worſe, ſo farre as to become the great Antichriſt.

But ſome man may ſay, why may not this Star falling from heauen vpon the earth, be vnderſtood of other Paſtors falling from the truth, as well as the Pope, as it is taken in the former chapter, and in the 12. chapter, verſe 4? I anſwer, that the circumſtances will not here beare it. Therefore to perſwade euery honeſt mans conſcience, that this muſt needes be vnderſtood of the Pope in his pride, let vs giue eare to theſe three reaſons following:

Firſt, we are to conſider, that the maine drift of the holy Ghoſt in the opening of the ſeuen ſeales, and blowing of the ſeuen Trumpets, is to lay out the ſtate of the Church in al ages, till the comming of Chriſt. Further, we

we are diligently to obſerue, that the things contained vnder the opening of the ſeuenth ſeale (whereof the blowing of the ſeuen trumpets are as it were parts, and do all belong vnto it) do ſtretch euen vnto the end of the World, ſo as there is no ſtrange accident, or any wofull condition of the Church in any age, but it is ſet forth vnder the opening of theſe ſeales, and blowing of theſe trumpets. But the Papacy was a ſtate of the Church, and that moſt wofull and lamentable, therefore it is deſcribed vnder the opening of theſe ſeales, and blowing of theſe trumpets. But it is not deſcribed vnder the opening of any other ſeale, or blowing of any other trumpet: therefore of neceſſity it muſt be referred to this 7. ſeale, and the fift trumpet: And this is my firſt reaſon. If any man obiect, that the Pope and his kingdome are moſt liuely deſcribed in the Chapters from the 12. to the laſt: I anſwer, that all thoſe chapters belong to a new viſion, wherein ſome things propounded vnder the opening of the ſeuen ſeales, are more fully opened and expounded. But this I ſay, that in this ſecond viſion, the whole eſtate of the Church in euery age is laid open, euen vntill the laſt iudgment: and therefore when the 7.

Angell here doth blow the seuenth trumpet, immediatly followeth the last iudgment: as appeareth, chap. 10. verse 6, 7. and chap. 11. verse 15, 16.

My second reason is drawne from the course and consideration of times: for the great preuailing of errors and heresies mentioned before, which made way for Antichrist, was from the first 300. yeares, vntill the 600. yeare, and so forward. But now, immediatly vpon this great encrease of error and darknesse, commeth the description of a speciall Starre fallen from Heauen at this time, which was about 600. yeares after Christ, and therefore it must needs be vnderstood of the Pope. And this is my second reason.

My third and last reason is drawne from the desciption of the Pope and his Cleargy in the first eleuen verses of this chapter. For he is so liuely described and painted out in paticulars, that all men that know him, or euer heard of him, must needes say it is he. For this description here set downe by the holy Ghost, can fitly agree to none other.

The Papists themselues do confesse, that this star here mentioned, must needs be vnderstood of some Arch-hereticke. And full wisely

wisely forsooth they apply it to *Luther* and *Caluin*. But we affirme, that it is to be vnderstood of the Pope: For was there euer any such Arch-hereticke as he *which oppoſeth and exalteth himſelf againſt al that is called God,* and againſt all imperial powers, as the Apoſtle ſaith. But now let vs proceed to the deſcription of him. 2. Theſſ. 2. 4

Firſt, he is ſaid to haue the key of the bottomleſſe pit, which agreeth well to the Pope: for he hath power giuen him to open hell gates, to let in thouſand thither: but no power to open heauen gates, to let in any thither: for he furthereth many to hell, none to Heauen. He doth indeed falſely chalenge to himſelfe the keyes of the Kingdome of Heauen, to let in, and ſhut out at his pleaſure. But here we ſee the holy Ghoſt doth attribute no ſuch power vnto him, but only telleth vs, that his power and iuriſdiction is in hel, and ouer hell, and as for Heauen, he hath nothing to do with it. It were needleſſe to ſhew how this metaphor of keyes is taken for power and iuriſdiction in the Scriptures, as hath bin proued before, ch. 1. v. 18. and as needles to proue that by the bottomles pit, is here meant hel, as appeareth, ch. 11. 7. ch. 20. 1.

And he opened the bottomleſſe pit, and there Verſe 2.

Vers. 2. *arose the smoake of the pit, as the smoake of a great furnace, and the Sun and the aire were darkened by the smoak of the pit.*

Here we see how the Pope openeth hell gates with his key, and a most horrible, grosse, and stinking smoake ascendeth vp into the aire presently vpon it, in so much, that both the Sunne and the ayre were darkned with it. Which all is to be vnderstood of that spirituall darkenesse, ignorance, superstition, and Idolatry, wherewith the whole Church was ouerspread, after the great Antichrist came to the possession of his cursed chaire, and was in his pride and height, ruling and raigning ouer the kings of the earth. For then indeed the Sunne was darkned and eclipsed; that is, the light of the Gospell was almost cleane put out. For that which is spoken here of the darkning of the aire, and the Sunne, is to be vnderstood of a greater and more generall darknesse, then that which was mentioned in the former chapter, wherein but a third part of the world was darkned. But now that Antichrist inuadeth the Church, al is ouerspread with grosse and palpable darknes, al is as darke as Pitch: no man can see where he is, or which way he goeth. For the whole aire is filled with this thicke

thicke ſmoake, which came out of hell pit.

And there came out of the ſmoake Locuſts vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power. Ver. 3.

By theſe Locuſts, is meant the Popes Clergy, as Abbots, Monkes, Friers, Prieſts, Shauelings, and ſuch like vermine; which are therefore compared to Locuſts, becauſe they waſte and deſtroy the Church, euen as Locuſts deſtroy the fruits of the earth. For both Hiſtoriographers and trauellers doe affirme, that whole fields of greene Corne new come vp, haue beene waſted and eaten vp in one night as bare as the earth, by ſwarmes of Locuſts in the Eaſt-countries. For in thoſe parts of the World, multitudes of this little vermine are to be found: euen ſo the Popiſh Clergy conſumeth & deuoureth all greene things in the Church.

Moreouer, it is to be noted, that theſe Locuſts came out of the ſmoke of the pit; that is, they were bred out of it: for Monkes, Friers, Prieſts, and ſuch like Caterpillers, were bred of ignorance, error, hereſie, ſuperſtition, and the very ſmoke of hell: for from hell they came, and to hell they will. They are deſcended of the black horſe of hell, and thi-

thither they will returne.

Moreouer, it is ſaid, that power was giuen them to ſting like Scorpions. For whom haue they not ſtung with their moſt venemous ſtings? I meane their damnable errors, and deueliſh deuiſes. Whom haue they not wounded with their corrupt doctrine and deuiliſh authority? They are the foreſt ſoule-ſtingers that euer the world had, who haue left their venimous ſtings in the ſoules of thouſand thouſands, wherewith they haue beene poiſoned and ſtung to death.

Ver. 4. *And it was commanded them, that they ſhould not hurt the graſſe of the earth, neither any greene thing, neither any tree, but only thoſe which haue not the Seale of God in their foreheads.*

It may bee demaunded, what became of the Church when as the whole earth was ful of theſe crawling and ſtinging Locuſts. This queſtion is now here anſwered: to wit, that theſe Locuſts are charged and commanded, that they ſhould not hurt any of the elect: for this woe and this plague, extendeth no further then to the inhabitants of the earth, as we haue heard before. Their power is limited only to the Reprobate, they haue nothing to do with Gods choſen people. And heere a-

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gaine we see what great care God hath for his in the middest of the greatest dangers, as hath bin twise noted before, chap. 7. chap. 8. For now Antichrist raigning in his ful pride, yet his Elect are preserued in the midst of these Scorpiō-locusts, flying about their eares like swarmes of Hornets, not one of them is stung to death. Christs little flock is alwaies defended, and set in safety.

And to them was command, that they should not kill them, but that they should be vexed fiue moneths, and that their paine should be as the paine that commeth of a Scorpion when he hath stung a man. Ver. 5.

Some write, that such as are stung of a Scorpion, do not dye forthwith, but haue a lingring paine, wherewith they are miserably vexed three or foure dayes before they die of it. Now, vnto this lingring paine is this spirituall stinging compared: for these Locusts are commanded of God, that they should not kil the very Reprobates outright, & at once, but torment thē with a lingring death for the space of 5. moneths, that is 500. yeares: for so long did the Papacy continue in his height and pride, full strength and vertue, and so long did the Pope and his Clergy sting men with lingring and Scorpion-like paine.

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Ver.6. *Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to dye, and death shall flye from them.*

This verse doth shew, that all Papists being thus stung and tormented in their consciences with this lingring paine of Popish doctrin, shall wish themselues out of the world, and buried quicke, that they might bee rid of their spirituall stinging, and hellish torments which they had in their conscience. For the Popish doctrine hath no sound comfort in it, it leaueth men in desperation, in sicknesse, and vpon their death-beds. For alas, what comfort can a poore distressed conscience haue in Popes pardons, Indulgences, Masses, Dirges, Merits, Workes, Pilgrimages, Purgatory, Crosses, Crucifixes, *Agnus dei's*, and such like trash and trumpery? these alas are too weake remedies for any spirituall diseases: they are not sufficient to procure pardon at Gods hand for any sinne. Alas, the poore blind Papists did know and feele that they were vile sinners: they knew they must come to iudgement: they knew that the reward of sin was death, euen the second death: they knew all this full well, and therefore had horrible conuulsions in their consciences, and knew not how

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to winde out of them. For the doctrine of free iustification in the bloud of Christ, was hid from them, they knew it not: and therefore all assurance of Gods fauor, all peace of conscience, and all ioy in the holy Ghost, was vtterly taken from them; and therefore many of them dyed in most desperate and vncomfortable manner. And for this cause it is here said, that they sought death, and desired to be rid our of the world one way or another: for a tormented conscience who can beare it, it is a kind of hell torment.

And the forme of the Locusts was like vnto Horses prepared vnto battell, and on their heads were as it were Crownes like vnto gold, and their faces were like the faces of men. Ver.7.8.

And they had haire as the haire of women: and their teeth were as the teeth of Lyons.

Hitherto we haue heard of the pettigree and poysoned stings of these vile Locusts, and how they vexed the Inhabitants of the earth all the time of the great Antichrist. Now we are to vnderstand of their forme and likenesse: for the Spirit of God, doth here paint them out in their colours, that all men may discerne them, and beware of them. First it is said that they were like vn-

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to horses prepared vnto battell: that is, they were as strong and fierce as barred horses, to rush and runne vpon all such as should but once mute or mutter against them, or their Authority: Moreouer, they haue Crownes of gold vpon their heads, which sheweth and signifieth, that they were the Conquerours of the earth, and Lords of the World; and who but they? for in those dayes no man, nay, no Lord or King durst quitch against a Monke, a Frier, or a pild Priest: for if any did, they were sure to smart for it. They had also faces like the faces of men; that is, they set faire faces vpon matters, and pretended great deuotion in Religion, flattering the people, and making them beleeue that they could giue them pardon of all their sinnes, and bring them to heauen, when as in very truth, for their bellies, and for their gaine, they did cunningly smooth with the Nobles, the rich and the mighty, setting faire faces vpon their proceedings; and as Saint *Peter* saith, *Through couetousnesse with fained words, they made merchandise of mens soules*, and did closely winde themselues into the hearts of the simple people, by their fawning insinuations, being in very deede most notable flatterers and hypocrites. They had

2. Pet. 2. 3.

had haire, as the haire of women; that is, they were altogether effeminate, being giuen to delicacy, luſt, and wantonneſſe; they were drowned in whoredome and all kind of beaſtlineſſe, being a ſhoale of moſt filthy vilaines. Their teeth were as the teeth of Lyons, to catch and ſnatch all that they could come by. They deuoured all the fat morſels euery where: they got the Church-liuings into their hands: they firſt made impropriations: they incroached vpon temporall mens lands: they ſwallowed vp all euery where. If we looke vpon the Abbeys, Priories, and Nunneries, we may eaſily iudge what teeth they had. Moreouer, it is ſayd they had Habbergions, like to Habbergions of Iron; that is, they were ſo ſtrongly armed with the defence and countenance of the Pope, that no ſecular power durſt once quitch againſt them. Their wings were like the ſound of Chariots, when many horſes run vnto battell: that is, with fluttering noiſe and terrible threatnings, they ſtroue to vphold their Kingdome. Alſo in Churches and Pulpits, they make a roaring noiſe, & take on terribly to maintaine their abominable Idolatry. They had tailes like vnto Scorpions, & there were ſtings in their tails. For with their

poiſo-

poisoned doctrine and stinking authority, like Adders and Snakes they stung many to death. Moreouer, power was giuen them to hurt men fiue moneths, that is, all the time of Antichrists raigne as before hath beene shewed.

Verse. 11. *They haue a King ouer them, which is the Angell of the bottomlesse pit, whose name in Hebrew is* Abaddon, *and in Greeke he is named* Apollyon, *that is destroying.*

As the foules haue a king ouer them, which is the Eagle; and beasts, the Lyon; and mortall men some chiefe gouernour, vnder whose protection and subiection they liue: so here these hellish Locusts are said to haue a King ouer them, which is the Angell of the bottomlesse pit: that is, the Diuell or the Pope, which you will, vnder whose ensigne they fight, and vnder whose defence they liue. Their Kings name in Hebrew is called *Abaddon*, and in Greeke *Apollyon*. The words are both of one signification, that is, destroying: for both the diuell himselfe, and his Vicar the Pope, are destroyers and wasters of the Church of God.

One woe is past, and behold yet two woes come after this.

We haue heard at large what this first

Woe

Woe is namely, the plague of the world, by the Pope, and his Clergy. Now we are to heare of the ſecond woe, which is the moſt huge and murthering army of the Turkes: wherein the third part of men were ſlaine. Some doe expound this ſecond woe of the kingdome of Antichriſt, and his armies: but that it is not ſo, may appeare by theſe reaſons following.

Firſt, the Angell denouncing woe, woe, woe, denounceth three ſeuerall woes, and therefore it is ſaid: *One woe is paſt, and behold yet two woes come after this.* It followeth then, that this is a diſtinct and ſeuerall woe from the former, and therfore cannot be the ſame. Secondly, this woe containeth ſpecially a bodily ſlaughter of the third part of the world, and of the wicked reprobates: but the firſt woe was ſpecially a plague of mens ſoules, as we haue heard, and therefore this cannot be the ſame with the firſt.

Thirdly, we are to vnderſtand, that this booke deſcribeth all the greateſt calamities and plagues that ſhold come vpon the world in any age after Chriſt, and therefore we may iuſtly think that the kingdom of the Turkes is not left out, ſeeing it was one of the greateſt plagues that euer came vpon the world.

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But the kingdome of the Turkes is described in no other part of this Reuelation, and therfore must of necessity be here described.

vers.13.14. *Then the sixt Angell blew the Trumpet, and I heard a voice from the foure corners of the golden Altar which is before God: Saying to the sixt Angel which had the trumpet, loose the foure Angels which are bound in the great riuer Euphrates.*

Now we are come to the description of the second woe, which followeth vpon the blowing of the sixt trumpet, by the sixt trumpet, by the sixt Angell. And first of all he saith; *He heard a voice from the foure corners of the golden Altar.* By the *golden Altar*, is meant Christ, as before hath bene shewed with the reasons thereof. From this Altar the voice commeth to *the Angell which blew the sixt Trumpet*, that we might know it is the voice of the mighty God, and the commandement of our Lord Iesus. The voice commandeth the sixt Angell to *loose the foure Angels which are bound in the great riuer Euphrates.* By these foure Angells which are thus bound at *Euphrates*, is meant many diuels or Angels of darkenesse, as we haue heard before, chapter 7. verse 1. Their *binding* signifieth their restraint

chap.8.3.

ſtraint, by which they were held backe from doing that miſchiefe which they deſired to do. Their *looſing*, ſignifieth that power was giuen them to performe that which they wiſhed.

They are ſayd *to be foure in number*, becauſe they ſhould raiſe an horrible plague in the foure corners of the earth, both Eaſt, Weſt, North, and South. The ſence is, that the Diuells haue yet farther and greater ſcope giuen them to plague and deſtroy the inhabitants of the earth. Theſe diuells had exceeding great power in the kingdome of Antichriſt, but they are vnſatiable in miſchiefe, and ſo after a ſort lie ſtill bound till they haue their deſire. The place where they lie bound, is *Euphrates*, wherein is a myſtery: for *Euphrates* literally taken, is a great Riuer, which ran ſo nigh the citty *Babylon* in *Chaldea*, that it was a mighty defence vnto it, ſo that the citty could not be taken, vntill they that laid ſiedge vnto it, cut out trenches, & deriued the waters another way. Now for the myſterie, it is this: *Rome* in this book is called *Babylon*. By a metaphor, and after the ſame manner, the great riuer *Euphrates*, as we ſhall ſee afterward, ch. 16. ſignifieth the power, wealth, and authority,

which that citty *Rome*, euen this weſterne *Babel*, hath to defend it ſelfe. Then it followeth, that in this power, authority, and ſtrength of *Rome*, the Diuells lie bound, for they waited through the power of *Rome*, to worke yet farre greater miſchiefe, and therefore are ſayd to be bound, ſo long as they were reſtrained. The miſchiefe which they plotted, and purpoſed to bring to paſſe by the authority and power of *Rome*, was the hatching and bringing forth of the Mahometiſh religion, which in very deed did ſpring from the darkneſſe of *Rome*, as from his proper roote and originall cauſe.

The diuells did foreſee, that out of the ſuperſtitions and Idolatries of *Rome*, defended by their great power and authority, Mahometiſh religion, might very well be framed, and therefore not being content to plague the Weſt part of the world with Popery, and Idolatry, they do greedily deſire alſo to plague the Eaſt part of the world with the falſe religion of *Mahomet*. They are not ſatisfied with plaguing and poyſoning all *Europe*, with abhominable Idolatries, except alſo they plague and infect all *Aſia*, and *Affrica*, with the Turkes moſt execrable religion: ſo inſatiable

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are the diuells in working miſchiefe. Now in the meane time they thinke themſelues too much ſtraightned, bound and tied vp in *Rome*, and Romiſh religion, except they may be loſed, and proceed further to ouerſpred the whole world with all impieties, and horrible abhominations. A man would thinke that when the diuells had preuailed ſo farre, as to place Antichriſt in his curſed chaire, and to breed the ſwarmes of Locuſts out of the ſmoake of hell, they might haue bene ſatisfied: for then, as we ſay, hell ſeemed to be broake looſe. But yet all this cannot ſatisfie the vnſatiable diuells, but they will haue the religion of *Mahomet* eſtabliſhed, to poyſon and plague all the Eaſt parts of the world in their ſoules; and alſo they will haue the moſt huge cruell, and ſauage armies of the Turkes raiſed vp, to murther and maſſacre millions of men in their bodies, in the Weſt parts of the world, as preſently we ſhall heare. Now till all this be effected, they are ſaid to lie bound at *Rome*. But here we ſee, that this ſixt Angell hath a preciſe commandement from Ieſus Chriſt, to looſe theſe diuells which lay bound at the great riuer *Euphrater*, that they might plague the whole

world farre and neare, at their pleaſure; ſo now all the diuells of hell are let looſe, and let vs heare what followeth.

Verſe 15. *And the foure Angells were looſed, which were prepared at an houre, at a day, at a month, and at a yeare, to ſlay the third part of men.*

Now the diuells being looſed and vnbound by ſpeciall commandement from Chriſt, were in a readineſſe to execute their miſchiefe. This aſcending by degrees from a ſhort time vnto longer and longer; *From an houre to a day, &c.* doth ſignifie, that as the Diuells were preſt, and at hand at an houres warning, as we ſay to put in practiſe whatſoeuer they had plotted; ſo they were as forward to continue the ſame, *From an houre to a day, from a day to a month, and from a month to a yeare*, that is from time to time, vntill the date of their commiſſion was out: for their time was limitted, and their commiſſion bounded, as afterward wee ſhall ſee. And this is our comfort, that both the Papacie is limitted to fiue monthes, and the Turciſme to houres, daies, monthes, and yeares. The diuells power is limitted, though it grieueth them full ſore. They cannot do what they liſt: they cannot

annot continue as long as they would.

After the number of horſemen of warre were twenty thouſand times ten thouſand, for I heard the number of them. Verſe 16.

Now, vpon the looſing of theſe diuells, here followeth the deſcription of a moſt horrible plague which they raiſed vp, and it is a huge army, a murthering army, an army in number exceeding great: for hee ſaith, *They were twenty thouſand times ten thouſand*; that is, two hundred millions, or two hundred thouſand thouſands. But we may not thinke that this army was euer all at one time, or in any one age, but here are the armies of many ages reckoned vp, and the full plague of many yeares ſet forth. How could Saint *Iohn* number ſuch an army, may ſome man ſay? Hee anſwereth this doubt, and ſaith, *He heard the number of them.* Hee did not number them: but the number was told him.

Moreouer, it is to be noted, that as this army did exceede in number, ſo alſo in terror and ſtrength, and therefore they are ſaid to be all *horſemen.* For an army of horſemen are both more ſtrong and more terrible, then any army of footemen.

And thus I ſaw the horſes in a viſion, & them Verſe 17.

that sat on them, having fiery Habbergions, and of Iacinth, and of brimstone, and the heads of the horses were as the heads of Lyons, and out of their mouths went forth fire and smoake, and brimstone.

Here is the description of the horsemen and horses, as they appeared to *Iohn* in a vision. First, touching the horsemen, it is said that they were very well armed *with Habbergions*; that is, coates of Maile, Corselets, or Curets, and that *of a fiery colour, and of the colour of Iacinth*; that is, of smoake, as appeareth in the last clause of this verse, and also *of the colour of Brimstone*. For as horsemen in compleate armour were wont to weare in their breast-plates, and targets certaine ensignes and colours, whereby they might be made terrible to their enemies: So these Turkish warriours and horsemen do hold out their colours of fire, smoake, and brimstone, as it were flags of defiance against the whole world, threatning present death to all that should withstand them, or as if they meant to spet fire and flame at them, or to choake them with smoake, and brimstone, and then burne thē vp with fire & brimstone. Al this their colours & ensignes in their breastplates and Habbergions did portend.

tend. Now, as concerning Horſes, no doubt they were as fierce as the horſemen. They were great Lances, they had *heads like Lyons*; that is, they were full of ſtomacke and fierceneſſe, *and out of their mouthes went forth fire, and ſmoake, and brimſtone*; that is, they had the ſame colours and enſignes vpon them that riders had.

Of theſe three was the third part of men killed, that is, of the fire, and of the ſmoake, and of the Brimſtone which came out of their mouthes. Verſe 18.

Heere is ſet downe the great ſlaughters and maſſacres which theſe martial horſemen and Turkiſh armies made throughout the moſt part of Europe. For he ſaith, *the third part of men*, that is, great numbers in *Europe were ſlaine by the fire, the ſmoke, and the brimſtone, which came out of their mouths:* that is, by their bloudy cruelty, and barbarous immanity, ſome being murthered in their bodies by cruell death, and others violently drawne to the wicked Religion of *Mahomet*. For partly by externall violence, and partly by a ſubtill ſhew of Religon and deuotion, they deſtroyed thouſands both in their ſoules and bodies. And therefore it is ſaid, *Their power is in their monthes, and in* Ver. 19.

their

their tailes. For their tailes were like vnto Serpents, and had heads wherewith they hurt. But for the better vnderstanding of these things. I thinke it not amisse a little to open and lay forth the rising vp, and encreasing of the power of the Turke.

About the yeere of our Lord, 591. was *Mahomet* borne in a certaine Village of *Arabia*, called *Itrarix*, for so Histories doe report. This *Mahomet* by fraude and cousanage, grew into great credit and fame among the seditious Arabians and Egyptians, in so much that they made him a Captaine ouer them, to warre against the Persians.

After this, he married a rich Wife, and by that meanes hee wonne the hearts of many with gifts. In the dayes of *Heraclius* the Emperour, which was in the yeere of our Lord 623. he grew to be very mighty. After this, he faigned himselfe to be a Prophet, and said, that he had visions and reuelations, and talked with Angels. And so by the helpe of *Sergius* a Monke, he framed a new worship and religion, patched part out of the old Testament, partly from the Papists, and partly from the Heathen. He raigned nine yeares, and so dyed.

After him succeeded in the Kingdome of the

the Sarazens *Ebubezer*, who raigned two yeeres. *Haumar*, who raigned twelue yeeres. *Muhanias* who raigned twenty foure yeeres. All theſe made great warre againſt the Perſians, and ſundry other nations, and ouercame them, and ſet vp the Religion of *Mahomet* amongſt them, and ſo the Kingdome of the Sarazens grew mighty: but in proceſſe of time the Kingdome of the Turkes grew great, and the Kingdome of the Sarazens diminiſhed. Within a ſhort time after this, the Tartarians, a Barbarous people, waxed ſtrong, and made warre againſt the Turkes, and preuailed greatly for a time. But about the yeere of our Lord 1300. the Empire of the Tartarians was ouerthrowne, and the Empire of the Turkes did flouriſh more then euer before: For now come the greateſt monſters, and moſt ſauage and cruell tyrants of all. The firſt of them was *Ottomanus*. The ſecond *Baiazethes*. The third *Amurathes*. Theſe made bloudy wars againſt the Chriſtians; I meane the Papiſts in Europe, and enlarged the Turkes dominions very farre.

They did from time to time ſo cruelly murther & maſſacre the inhabitants of the weſt, with their huge and bloudy armies, that

at

at last both the Pope, the Emperour, the King of *Hungary*, the King of *Polonia*, the King of *France*, the Duke of *Burgundy*, and the Duke of *Venice*, and almost all the Potentates in Europe, did ioyne together to make warre against the Turkes, and did leuy huge armies, but yet could not preuaile: so strong were the Turkes: so huge and dreadfull were their armies. Then we see that verified which here was foretold, to wit, *that the monstrous armies of the Turkes, with their horses and horsemen, should slay the third part of men*: that is, the Idolaters in *Europe* by heapes and infinite numbers. To set downe the particular battailes betwixt the Turkes and the Christians in *Europe*, and their horrible bloud sheddings, would require a volume: but this which I haue briefely set downe, may serue to giue some light vnto it, and may suffice for the vnderstanding of this Text. Now it is said in the next verse that notwithstanding this heauy hand of God which was vpon the Papists in Europe, and these fearefull iudgements and massacres, they repented not of their Idolatries, but waxed worse and worse: for no iudgements, no plagues can make the wicked any whit the better, as we see in the examples of

Pharoah

Pharoah and *Saul*. And here it is ſaid, that *the remnant of men which were killed by theſe plagues, repented not of the workes of their hands, that they ſhould not worſhip diuels and Idols of gold and ſilner, and of braſſe, and of ſtone, and of wood, which neither can ſee, nor heare, nor goe.* Verſ. 10. *Alſo they repented not of their murther, and of their ſorcery, neither of their fornication, nor of theft.* Verſ. 21. And thus we ſee how the Deuils which were bound at *Euphrates*, being let looſe vpon the World, in the wrath and iuſt iudgement of God, did fearefully plague both the Turkes in their ſoules, and the Papiſts in their bodies. The one with falſe religion, the other with bloudy ſwords: and ſo was the deſire of the diuell fully ſatisfied.

CHAP. 10.

HAuing opened and expounded the two firſt woes which fell out vpon the blowing of the fift and ſixt Trumpet, containing the two great plagues of Popery and Turkiſme, wherewith the World was puniſhed many hundred yeeres: now in this Chapter we are to heare of good newes, and great comfort, after ſo much ſorrow. For here

heere Iesus Christ commeth downe from Heauen to deliuer his poore afflicted Church, and to be reuenged of all his cruell enemies. For now before the third and last woe containing the greatest plague of all vpon the World, which is, the last iudgement; wherein the wicked shall be tormented in hell fire for euer, both in body and soule, I say, before the blowing of the seuenth trumpet, by the seuenth Angell, of which we shall heare in the next chapter. Now in the meane time is shewed in this Chapter, what care God had for his little flocke, which no doubt were hid in those dayes, and did not appeare, and yet were scattered in corners, euen in the middest of the darkenesse of Popery, and the most furious and hellish rage of the Turkish armies. And therefore the principall scope and drift of this Chapter, is to shew how the Gospell should bee preached in many Kingdomes, now after this generall darkenesse, for the discouering and ouerthrow, both of Popery and Turkisme, and to shew what should fall out in the Church now in the middle time, before the seuenth and last Trumpet blow: for then commeth the last iudgement, as the Angell sweareth in this Chapter, verse 6, 7.

This

This Chapter doth containe foure principall parts.

The firſt is a deſcription of Chriſt and his glory. Ver. 1.

The ſecond ſheweth how the Goſpell ſhould bee preached in many nations and Kingdomes, by the Miniſters of this laſt age, whereby all aduerſary power ſhould bee ouerthrowne. Ver. 2.

The third is a watch-word, giuen to the world by Chriſt, that when the ſeuenth Angell ſhould blow the Trumpet, the world ſhould end. Verſe 6. 7.

The laſt doth ſhew, how all faithfull Preachers being called and authorized by Chriſt; ſhould trauel and take paines in the ſtudy of Gods Booke, and afterward ſhould publiſh the knowledge thereof farre and neere. Ve. 9. 10. 11

And I ſaw another mighty Angel come down from Heauen, clothed with a Cloud, and the Rain-bow vpon his head, & his face was as the ſunne, and his feete as pillars of braſſe. Verſe 1.

This Angell of might is Chriſt, as appeareth by the deſcription of him, and by all the conſequents following: for he is ſaid to bee *clothed with a Cloud*, which ſignifieth his great glory & maieſty: *For he ſhal come in the clouds of heauē to iudge the world*: that is, with Mat. 24.

great

great pompe and glory. *The Rainebow was vpon his head*, which signifieth the couenant of peace with his Church, as before, Chap. 4 Verse 3. *His face was as the Sunne*, which signifieth comfort and deliuerance to his Church, and the dispelling of all the smoake of the bottomlesse Pit, as the Sunne scattereth and driueth away the thick mists.

His feete are as pillars of Brasse, which signifieth that he should tread downe all his enemies vnder his feete, both Pope and Turke: *for hee must raigne till hee haue destroyed them all.* The Pope along time kept all the Kings of Europe in awe. The Locusts were of great power. The Turkes preuailed exceedingly. But what are they all to this mighty and glorious Angell Christ? What is their power to withstand him? What can *Abaddon* the King of the Locusts doe against this mighty King of *Sion*? What can the Turkes most terrible horses and Horse-men doe against this Angell which sitteth vpon the white Horse? Alas, alas, they are able to do nothing. They must all be troden downe vnder his feete of brasse.

1. Cor. 19.

Ver. 2. *And he had in his hand a little book open, and he put his right foote vpon the Sea, and his left vpon the earth.*

This

This little booke ſignifieth the Bible.

It is called little, in reſpect of the great and huge volumes of Popiſh bookes, though in it ſelfe it be large.

It is ſayd to be open, that all men might looke into it, becauſe it had beene ſhut a long time before, euen during all the time of the darkning of the Sunne and Ayre, by the ſmoake which came out of the bottomleſſe pit. But although it was long ſhut vp in the time of Popery, and lay buried in a ſtrange tongue: yet now it is opened, and publickely preached vnto all the ſeruants of God. And all this no doubt is to be vnderſtood of *Luthers* time, and all the times euer ſince the Goſpell was ſpread abroade after the great darkneſſe. For ſome hundred yeares agoe it was hard to finde an Engliſh Bible: but now God be thanked, there are thouſands to be found in the hands of Gods people. And therefore the things here prophefied of, are fulfilled in our daies: for we liue vnder the opening of the ſeuenth ſeale, and the blowing of the ſixt Trumpet, and and the powring foorth of the ſixt viall, as here doth partly appeare, and ſhall God willing, bee made more manifeſt when wee come to the ſixteenth Chapter.

Now wee are dilligently to obserue, that as the opening of this Booke, and the preaching of the Gospell by *Luther* and his successors, hath dispersed the former darkenesse, and beaten downe Popery; so also hath it driuen backe the Turke, and taken from vs all feare of him, which in former ages was the terrour of the World; for since men haue looked into this booke, repented of their Idolatry, and turned vnto God withall their hearts, the Turke and his power hath not bene feared, especially in these partes where the Gospell is preached.

For God in his mercifully prouidence towards his Church, hath diuerted his power another way, and set him a worke elsewhere. So that if men cannot be brought to beleeue, that God raised him vp as a scourge for Idolaters, and a plague for Idolatry and other foule sinnes, according to the words in the former chap. where it is said. *They repented not of the workes of their hands, &c.* yet when they see, that at the opening of the Booke of God, and forsaking Idolatry, the feare of him is remooued, let them beleeue it. What can be more plaine, then that this open booke in the hand of the Angel, hath deliuered vs from the Pope, and

from

from the Turke: A moſt happy opening of this bleſſed booke.

More it is ſayd, that *he put his right foote vpon the ſea, and his left on the earth.* The ſetting of Chriſts right foote vpon the ſea, ſignifieth that hee is ruler of the ſea, and ſtandeth as firmely vpon the ſea, as vpon the land. The ſetting of his left foote vpon the earth, doth ſignifie, that hee is Lord of the earth, and true heire to all things in it.

And cried with a loud voice, as when a Lyon roareth, and when he had cried, ſeuen thunders vttered their voices. verſ. 3.

This crying with a loud voice, like the roaring of a Lyon, doth ſignifie the manifeſtation of the wrath of Chriſt, againſt all his enemies: for now he beginneth to roare againſt them, as a Lyon when he is hungry, roareth for his prey. Therefore now both the Scorpion, Locuſts, and the fierce Horſes and horſemen are like to go to the pot.

By the ſeuen thunders which vttered their voices, is meant thoſe perfect and exquiſite iudgments which now were to be inflicted both vpon the kingdome of the Pope and the Turke. We haue heard before, that ſeuen is a perfect number in this booke: & that

thunder is put for the thundring of Gods wrath, and all ſuch broiles and plagues as follow thereupon. And this is the reaſon of this interpretation.

Verſe 4. *And when the ſeuen thunders had vttered their voices, I was about to write, but I heard a voice from Heauen, ſaying vnto me: Seale vp thoſe things which the ſeuen thunders haue ſpoken, and write them not.*

It ſhould ſeeme theſe ſeuen thunders did ſo ſpeake, as they might be vnderſtood; for *Iohn* was about to write the things which they ſpake, thinking that they were vttered for that end and purpoſe, that he ſhould deliuer them in writing to the Churches. But he receiueth a commandement to the contrary, for hee is willed, not to write them, but to conceale them vntill the appointed time.

But ſome man may ſay; Why were they vttered, ſeeing they muſt be concealed, and kept cloſe? I anſwere, it was not in vaine: for firſt, though the particulars be not expreſſed what the thunders ſpake: yet here we are taught, that there remaine moſt fearefull iudgements againſt all the oppreſſors of the Church, which Chriſt hath thundered out with terrour againſt them. And when the time

time determined is come, they ſhall be ſeene and vnderſtood: but in the meane time, they be ſealed vp and kept cloſe according to that of *Iob: Why ſhould not the times be hid of the Almighty, ſo as they which know him, ſhould not perceiue the times appointed of him*; and that of *Daniel: Theſe things are ſealed vp vntill the time determined.*

And the Angel which I ſawſtand vpõ the ſea, & vpon the earth lift vp his hand to heauen. Verſe 5.

And ſware by him that liueth for euermore, which created heauen, and the things that therein are; and the earth, and the things that therein are; and the ſea, and the things that therin are, that time ſhold be no more. Verſe 6.

But in the daies of the voice of the ſeuenth Angel, when he ſhal begin to blow the trumpet, euen the myſtery of God ſhall be finiſhed, as he hath declared to his Seruants the Prophets. Verſe 7.

The ſumme of theſe three verſes is, that Chriſt giueth warning of the laſt iudgment, that men might awake and looke out in time. And becauſe men for the moſt part are careleſſe and ſecure, *putting the euill day far from thẽ*, as the Prophet ſpeaketh. Therefore here Chriſt bindeth it with a ſolemne oath, & ſolemne geſtures thereunto annexed, as was Amos 6.1.

the lifting vp of the hand in ancient time. *Gen.*14.22. The thing that our Lord Ieſus deſpoſeth, is, that *time ſhall be no more*; that is, *Time* as it is now, or the ſtate of things as they be now: but he telleth vs flatly, that as ſixe Angells haue already blowne their trumpets, ſo when *the ſeuenth Angell ſhould blow, the myſtery of God ſhall be finiſhed*: that is, the time of puniſhing the wicked, and rewarding the godly, ſhould come, which is therfore called a *Myſtery*, becauſe the world vnderſtandeth it not: They thinke there is no ſuch matter.

Mal. 3. 14. 18. *They imagine there is no reward for the iuſt, or puniſhment for the wicked*, as the Prophet ſayth. But the holy Ghoſt ſayth: *Verily*

Pſal. 58. 18. *there is a reward for the righteous: Doubtles there is a God which iudgeth the earth.* And here it is ſayd, that *God hath declared it to his ſeruants the Prophet.*

Verſe 8. *And the voice which I heard from Heauen, ſpake vnto me againe, and ſaid, Go and take the little booke which is open in the hand of the Angell, which ſtandeth vpon the Sea, and vpon the earth.*

Verſe 9. *So I went vnto the Angel, and ſaid vnto him, giue me the little booke. And he ſaid vnto me, take it, and eate it vp, and it ſhall make thy belly*

ly bitter, but it shal be in thy mouth, as sweete as hony.

Then I tooke the little booke out of the Angells hand, and eate it vp, and it was in my mouth as sweet as hony: but when I had eaten it, my belly was bitter. Verse 10.

And he said vnto me, Thou must prophesie againe among the people, and nations, and tongues, and to many kings. Verse 11.

The briefe sense of these foure verses is, that the Preachers of the Gospell being called, allowed, and authorised by Christ vnto their ministry, should study the Scriptures with great diligence, euen vntil they had eaten vp the book of God, and then they shold preach and publish vnto all nations & kingdoms that truth of God, and doctrine of the Gospell, which now a long time had lien hid in the raigne of Antichrist. It is to be obserued, that *Iohn* in this place representeth the person of all the ministers of the Gospel, which should bee raised vp in these last dayes, for the ouerthrow of Antichrist, and the restauration of true religion: for *Iohn* himselfe did not liue to these times.

Further, it is to be noted, that all godly Students and zealous Ministers do eate vp the booke of God by reading, study, prayer,

and meditation, & they find it sweet in their mouth, that is, they finde and feele great ioy and comfort in the study and meditation thereof, especially when God reuealeth therby great and hid secrets vnto them, and giueth them to vnderstand the mysteries of the Gospell, and counsels of his will, which are locked vp from the wise and prudent of this world. This I say, is sweeter vnto their mouth then hony, and the hony combe. Concerning this phraise of eating vp the booke, looke *Ezech.* 2. 9. for here the holy Ghost alludeth thereunto.

This booke being so sweet in the mouth, yet being eaten and digested, is bitter in the belly.

There may be three reasons yeelded of this bitternesse.

First, beeause it being once taken downe into our soule by godly meditation, doth mortifie our corrupt nature, and bring vnder our lusts, and therfore seemeth bitter to flesh and bloud.

Secondly, because afflictions and trialls do alwayes necessarily follow the sound digestion of the Gospell.

Thirdly, because the doctrine of the Gospel being swallowed by the ministers therof, must

muſt not be kept to themſelues, as it were cloſed vp in their ſtomacks, but they muſt out with it againe, as if it were ſome loathſom & bitter thing, which muſt needs be caſt vp againe. And for this cauſe it is ſaid in the laſt Verſe, that *they muſt Propheſie againe among the people and nations, and tongues, and many Kings.* Now bleſſed bee the name of the Lord our God, who hath giuen vs to liue in this age, wherein we do with our eyes behold and ſee the fulfilling of all theſe things: let vs therefore praiſe God for this great worke which we ſee wrought in our dayes, and let vs ſtill more and more magnifie this little Booke, which will vtterly deſtroy Popery, and bring downe the proud Antichriſt, doe all that fight for him what they can.

CHAP. II.

VVEe haue heard that the little Booke ſhould be opened, and the Goſpell preached and publiſhed to many Nations & Kingdomes, after the great darkenes of Popery: and that this was done by *Luther, Melanction, Caluin, Peter Virit, Peter Martir, Bullinger, Bucer,* and all their faithfull ſucceſſors

ceſſors vnto this day. Now in this Chapter we are to vnderſtand the effect and good ſucceſſe of their preaching and publiſhing the Goſpell, which was, that the Church ſhould be reſtored, reformed, and built vp thereby, which a long time had beene waſted and oppreſſed by the tyranny of Antichriſt, and that many ſhould embrace the Goſpell, forſake their Idolatries, and turne vnto God with all their hearts, yea whole Nations and Kindomes in Europe ſhould be conuerted to the faith, as we ſee this day God be praiſed. So then the principall drift of this Chapter is, to ſhew thoſe things which yet remaine to be fulfilled vnder the blowing of the ſixt Trumpet, which is the preaching and preuailing of the Goſpell, euen vnto the Worlds end: and alſo the things which follow vpon the blowing of the ſeuenth trumpet, which is the reſurrection and laſt iudgement.

This Chapter containeth ſixe principall things, as it were ſixe parts thereof.

Ver. 1, 2. Firſt, it ſheweth how the true Church ſhould be gathered together, and built vp by the preaching of the Goſpell, and all the wicked refuſed and caſt out.

Vc. 3, 4, 5, 6 Secondly, it deſcribeth the builders; that is,

it, all the faithfull Miniſters which had and ſhould reſiſt Antichriſt.

Thirdly, it ſheweth how Antichriſt ſhould perſecute the Preachers and Profeſſors of the Goſpell vnto death, and murder them by heapes. Verſe 7,8.

Fourthly, it ſheweth that Papiſts, Atheiſts, and wicked worldlings, ſhould reioyce in the death of Gods people, and not vouchſafe them ſo much as the honour of buriall, but ſend gifts one to another for ioy that they were rid out of the earth. Verſ. 9.10.

Fiftly, it ſheweth that notwithſtanding the rage and fury of the World, in perſecuting them to death, God ſhould not only receiue their ſoules to glory, but alſo raiſe vp others endued with the ſame ſpirit, which ſhould preach, profeſſe, and witneſſe the ſame truth conſtantly and continually, euen vnto the end of the world. Ver. 11, 12, 13.

Laſtly it ſheweth, that after the preaching of the Goſpell ſome good time in this laſt age, the ſeuenth Angell ſhould blow the Trumpet, and the world ſhould end. Ver. 14. &c

And there was giuen mee a reed like vnto a rod, and the Angel ſtood by ſaying, Ariſe and meaſure the Temple of God and the Altar. and them that worſhip therein. Ver. 1.

Here

Here Iesus Christ giueth a reed vnto *Iohn* like vnto a rod, and hereupon hee is commanded by an Angell to goe about the measuring of the Temple, the Altar, &c.

By this measuring with a reed like a rod, is signified the restoring and building vp of Gods house, which now was greatly ruinated, and runne into decay through the long preuailing of Popery. Measuring with a reede, is taken for the building vp of Gods Church, after the deayed estate thereof, both in *Ezechiel*, *Zachary*, and this Prophesie. *Iohn* in the persons of all faithfull Ministers, hath this measuring rod giuen him, because the Church was to bee restored and built vp by the Ministers and Ministery of the Gospell.

The thing to be measured, is the Temple, the Altar, and them that worship therein.

This is an allusion to the legall worship, whereby our spirituall worship is represented. For by the materiall Temple, is meant the spirituall Temple, or Church of God. By the Altar of stone, is meant the spirituall worship. By them that worship therein with carnall sacrifices, is meant all the true members of the Church, which worship God in spirit and truth.

Now

Now then, both the Church, the true worſhip and worſhippers, were all to be meaſured, repaired, and built vp by Miniſtery of the Word, which all were decaied and almoſt laid waſte, by the Popes tyrany.

But the Court which is without the Temple caſt out and meaſure it not, for it is giuen to the Gentiles; and the holy City ſhall they tread vnder foote two and forty moneths. Ver. 2.

Iohn is heere forbidden to meaſure and build vp the Court which is without the Temple. Whereby is meant all Heretikes, Hypocrites, worldlings, and all ſuch as haue a place in the Church, but are not of the Church. This phraſe of ſpeech is taken from the old ſhadowiſh worſhip as the reſt before. For in the Temple of *Ieruſalem* there was an outward Court which was common to all, good and bad: the holy place which was proper to the Prieſts and Leuites: and the holy of holieſt, or moſt holy place, where none might come but the high Prieſt onely.

Here is a reaſon added why the Lord God refuſeth all Papiſts and Hypocrites, and all ſuch as belong to the outward Court onely, and it is this: that this outward Court *is giuen*

nen vnto the Gentiles, that is, to all falſe Chriſtians and counterfeits in Religion, which are members of the viſible Church, but haue nothing to doe with the inuiſible. Theſe are compared to Gentiles in two reſpects. Firſt in regard of prophaneneſſe, for they are as prophane as the Heathen. Secondly, in reſpect of perſecuting the truth: for Hypocrites and Atheiſts are as forward in perſecuting the people of God as the Heathen Emperours, which perſecuted the Church by the ſpace of 300. yeeres. All comes in this, that when the Church ſhould be gathered and built by the preaching of the Goſpell, God would haue all Papiſts, Atheiſts, and Hypocrites ſhut out.

Moreouer, here is the ſecond reaſon yeelded, why the outward Court ſhould be caſt out, and not meaſured; to wit, becauſe *they ſhould tread the holy Citty vnder foote, forty and two moneths:* that is, they ſhould perſecute the Church all the time of Antichriſts raigne. For forty two moneths in this Verſe: and 1260. *dayes* in the next verſe, and *three dayes and a halfe* verſe 9. *and time, times, and halfe a time*, in the twelfe Chapter, the foureteenth Verſe, and 1260. *dayes*, the twelfe Chapter, the ſixth Verſe, do ſignifie

all

all one thing, which is the ſhort raigne of Antichriſt; for theſe moneths, theſe dayes, and theſe times, do euery one of them make three yeeres and a halfe. For who knoweth not that forty two moneths make iuſt three yeares and a halfe, and that 1260. dayes, maketh euen ſo much alſo: and by time he meaneth a yeere, by times, two yeare, and by halfe a time, halfe a yeere. Now the reaſon why Antichriſts raigne is numbred by dayes, moneths, and halfe times, and all amounting but to three yeeres and a halfe, is to note the ſhort continuance thereof, for the comfort of the Church, as appeareth more fully and plainely in ſundry places of this Propheſie, where it is ſet downe in plaine words, that Antichriſt ſhould raigne but a ſhort time; for what is fiue or ſixe hundred yeares in compariſon of eternity.

But here the Papiſts do ſhew themſelues moſt ſottiſh and ridiculous, in that they would gather from hence, that the Pope is not Antichriſt: for (ſay they) Antichriſt ſhall raigne but three yeeres and an halfe, but the Pope hath raigned many yeeres: therefore the Pope is not Antichriſt.

Now to anſwer the propoſition of their argument taken from this place. Firſt, it may be

be answered that this place is not to bee vnderstood litterally, but mystically: as many other things in this Booke.

Secondly, here is a certaine number put for an vncertaine, a definite number for an indefinite, which also is vsuall in this booke, as we heard before, concerning the sealing of the Tribes, of euery Tribe 12000. which maketh 144000. Now no man is so mad as to thinke there were just so many sealed, and neither more, nor lesse.

Thirdly, here is an allusion to *Daniels* weekes, and other propheticall computations, wherein sometimes a day is put for a yeere, a weeke for seuen yeeres, as in *Daniels* seuens, and a moneth for thirty yeeres. So then I conclude, that it is extreme folly to interpret this place litterally. The curious and friuolous interpretations of this place, and such like in this booke, by some writers, I do of purpose omit, as matters vntrue, vnsound, and vniudiciall: for I onely in this booke seeke the sense that is, and not the sense which is not, as hath beene said before.

Ver. 3. *But I will giue power vnto my two witnesses, and they shall propheste 1260. dayes clothed in sackcloth.*

Hauing set downe how Antichrist and his

his company, being thoſe Gentiles which poſſeſſe the outward court ſhould treade downe the holy Citty, that is, the true Church of God for a ſhort time: now he commeth to ſhew, that euen in the height and pride of the Popes power, and gouernement, yet the Church was not vtterly extinct, God did neuer vtterly forſake it, but in all ages, and at all times, God raiſe vp one or other to withſtand all popiſh proceedings which is here meant by the two witneſſes. For aſſuredly theſe two witneſſes do not ſignifie *Enoch*, and *Elias*, as the Papiſts and ſome others do dreame, but they ſignifie all the faithfull Preachers and Profeſſors of the truth which in all ages both former and latter haue oppoſed themſelues againſt the Pope, his cleargy, his doctrine, his religion, and all his abhominable proceedings.

They are called *Witneſſes*, becauſe they ſhould beare witneſſe vnto the truth.

They are ſaid to two in number, for three reaſons.

Firſt, becauſe they were very few in thoſe daies when popery did ſo generally preuaile, for two is the ſmalleſt number.

Secondly, becauſe the law of God doth admit of no leſſe number in witneſſe bea-

ring, as it is written; *In the mouth of two or three witnesses shall euery word stand.*

Thirdly, it is an allusion to *Zorobabel*, and *Iehoshua*, which were the two restorers and builders of the temple after the captiuity: Christ saith here, that *he will giue power to his two witnesses*: for no man hath any power in Heauenly things, except it be giuen him from aboue: and especially to stand fast to the truth in the heat of persecutions and troubles. Hag. 2. 5.

It is said, that these *two witnesses shall prophesie*: that is, preach, declare, and speake. For so prophesie is taken in the former Chapter, and last verse: so also in other places of the Scripture.

The time of their propheſing being 1260 daies, hath beene expounded before.

These two witnesses *are cloathed in sackcloath*, which signifieth that they should lead a sorrowful life here in this world. For in old time when men did fast and mourne, they did vse to put on sackcloth. It followeth then that these faithfull Preachers and witnesses of the truth, did not spend their daies in mirth, iollity, and worldly pompe and brauery, as did the Popes Clergy, and pompous prelates of Antichrist.

Now

Now if any man will demaund how this may appeare that there haue beene alwayes some raised vp of God, to write, preach, declare, and speake against the whoore of *Babylon*, euen then when shee was aloft and raigned as the Queene and Lady of the world; I answere, that Histories are very plentifull in this point: which at large do shew that in all countries and kingdomes of *Europe*, there were euer some stirred vp to impugne and resist the whoore of *Babylon*; As,

In England.

	An. dom.
Robert Grosted, Bishop of *Lincolne*.	
Iohn Wickliffe, supported by *Edw.* the 3. and diuers of the Nobility in England.	1293. An. 1400.

In Germany.

Taulerus a preacher.	An. 1354.
Franciscus Petracha.	1356.
Iohannes de rupe scissa.	1357.
Conradus Aager.	1359.
Gerhardus Rhidor.	1359.
Petrus de Corbona.	1360.
Iohannes de Poliaco.	1410.
Iohn Zisca.	

In Bohemia.

Iohn Husse.	An. dom.
Ierome of *Prague.*	1414.
Mathias Parisiensis.	1416.
	1370.

In Spaine.

n.1250. *Arnoldus de noua villa.*

In Italy.

An.1500. *Ierome Sauonarola*, a Monke.

Siluester a Friar.

In France.

n.1160. *Waldas*, of whom came the *Waldenses*, or poore men of *Lyons* in *France*.

An.1252.

n.1292.

An.1290. *Guilienus de sancto amore.*

Robertus Gallus.

Laurentius.

n.1362. *In Ireland.*

Armachanus, an Archbishop.

n.1240. *In Suevia.*

Many preachers at once.

An.1230. *In Grecia.*

All the Churches of *Grecia* renounced the Church of Rome for their abhominable Idolatry.

It were too tedious to recite all, which the stories do report to haue withstood both Pope and popery, euen when it did most of all beare the sway: these may suffice for the vnderstanding of the Text. As for those which haue bene raised vp since the decay and fall of popery: I meane since *Luther*

thers time, they are so many, and so well knowne, that I need say nothing.

These are two Olive trees, and two candle-stickes standing before the God of the earth. Verse 4.

Here the two witnesses are compared to two *Olive trees*, because that as the Olive tree doth drop downe his oyle and fatnesse, so the faithfull Ministers do drop downe vpon the Church the sweete oyle of the spirit, which is all heauenly and spirituall graces: as the metaphor of oyle is often so taken in the Scriptures.

They are also compared to *two candlestickes*, because that as the candlesticke beareth vp the candle set vpon it, so the Ministers of the Gospell beare vp and hold forth the light of Gods word, euen in the greatest darkenesse.

These candlestickes are sayd *to stand before the God of the earth*: because God beareth rule, not only in heauen, but in earth also: euen then whē al things in the earth seeme to be most troubled, and the Church militant vnder greatest persecutions as now it was.

And if any will hurt them, fire proceedeth out of their mouths, and shall deuoure their enemies: for if any will hurt them, so must he be killed. Verse 5.

Verse 6. *These haue power to shut heauen that it raine not in the dayes of their prophesying, and haue power ouer waters to turne them into bloud, and to smite the earth with all manner of plagues as oft as they will.*

Here is shewed, that if any dispise the simplicity of these two witnesses, and offer them wrong because of their baseneſſe, and contempt in the world, that there is a fire commeth out of their mouth; that is, the firy and mighty power of the word of God, vttred out of their mouths, which ouerthroweth, and ouer turneth their enemies: nay as fire it cōsumeth them to ashes: for the ministers of the Gospell are armed *with ready* 1. Cor. 10. 6 *vengeance against all disobedience.* Therefore they be starke mad, and know not what they do, which oppose thēselues against the true ministers of Christ. For the sword which they fight with, slayeth the reprobates in their soules, though not in their bodies: for the ministry of the word, is the sauour of death to all vnbeleeuers.

That which is here spoken of *shutting* 1. King. 17. *the heauens that it raine not, and turning the waters into blood,* is an allusion to *Elias* and *Moses.* Whereof the one by his prayer shut the heauens, the other by his rod turned the

the waters into blood. Now the faithfull Miniſters of the Goſpell are compared to theſe two, not becauſe they ſhould worke ſuch outward miracles as they did, but becauſe they ſhould be furniſhed with ſpirituall power, which is far greater. For moſt ſure it is, that the inuiſible and ſpirituall power wherewith the Miniſters of the Goſpel are armed, is very great and glorious, though the world ſee it not, nor know it not. For the Apoſtle ſaith; *The Weapons of our warfare are not carnall but ſpirituall, mighty, through God, to caſt downe holds, caſting downe the immaginations, and euery high thing that is exalted againſt the knowledge of God, &c.* 2.Cor.10.6

And when they haue finiſhed their teſtimony the beaſt that commeth out of the bottomleſſe pit, ſhall make warre againſt them and kill them. Verſe 7.

Here is ſet downe the great cruelty and bloudy tyranny which Antichriſt ſhould vſe againſt theſe faithfull witneſſes of our Lord Ieſus. For although they ouercome him with the ſpirituall ſword, which is the fire that commeth out of their mouthes; yet for a time power was giuen to this beaſt that commeth out of the bottomleſſe pit; that is, the Pope and his

adherents to murther Gods Saints with the material sword: but yet note that Antichrist can do nothing till the two witnesses haue finished their testimony; such is Gods care and prouidence for all his faithfull seruants.

Verse 8. *And their corpes shall lie in the streets of the great citty, which spiritually is called* Sodome, *and* Egypt, *where our Lord also was crucified.*

By the great citty, here is meant *Rome*, and yet not the Citty only of *Rome*, but all the Romane Empire, power, and iurisdiction, as afterward shall be made manifest. Now the corpses and dead carkases which were murdered and massacred in all nations, by Antichrists tyrany are here sayd to lie in the streetes of Rome, that is, to be cast forth into the open fields, as not worthy the honour of buriall in all places, countries, and kingdomes, within the Romane Empire, or iurisdiction of *Rome*, as we read to haue bene in *England*, *Scotland*, *France*, *Ireland*, *Germany*, and *Spaine*. And as the holy Ghost sayth, Psal. 79. 2. *the dead bodies of thy seruants haue they giuen to be meat to the foules of the heauen, and the flesh of thy Saints vnto the beasts of the earth.*

Moreouer, it is to bee obserued, that *Rome*

Rome is here compared ſpiritually, or by a troſpe, to *Sodome* and *Egypt*. To *Sodome* for filthineſſe; for what City euer was, or is more filthy then *Rome, the mother of whoredomes & abhominations of the earth?* And to *Egypt* for Idolatry and keeping Gods people in ſpirituall bondage. Chap. 15.7

Laſt of all, it is here ſaid, that our Lord Ieſus was crucified at *Rome*, which may ſeeme ſtrange ſith all men know, that Chriſt was crucified at *Ieruſalem*. But to anſwere this doubt, we are to vnderſtand, that in reſpect of the place our Lord Ieſus was crucified at *Ieruſalem*: but if we reſpect the power and authority that put him to death, he was crucified at *Rome*: for Chriſt was put to death by a Roman Iudge, by Roman lawes, by Roman authority, by a kind of death proper only to the Romans; and in a place which then was within the Roman Empire. And for this cauſe is here ſaid, that Chriſt was crucified at *Rome*.

And they of the people, and kindreds, and tongues, and Gentiles, ſhall ſee their corps three dayes and a halfe, and ſhall not ſuffer their corps to be put in the graue. Ver. 9.

Hitherto wee haue heard of the rage of Antichriſt againſt the two witneſſes. Now fur-

adherents to murther Gods Saints with the material sword: but yet note that Antichrist can do nothing till the two witnesses haue finished their testimony; such is Gods care and prouidence for all his faithfull seruants.

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Hitherto wee haue heard of the rage of Antichriſt againſt the two witneſſes. Now fur-

further wee are to vnderstand of the malice and fury of all his adherents; that is, all Papists, Atheists, and the rest of the blinde people, and seduced multitude, which all did allow the Popes cruelty in shedding the bloud of the Martyrs; and they doe testifie the allowance and approbation of the Popes fact, and also their owne malice and madnesse against them in this, that they will not vouchsafe them the honour of buriall, but cast out their dead bodies as carrion, or as the dead bodies of Dogges or Swine; thereby shewing that they esteemed them no better then so. Nay, we read that their hellish rage and madnesse was so great and outragious, that they wreaked their malice vpon the dead bones and carkasses of Gods Saints and Martyrs. For their bloudy and most malicious minds could not bee satisfied except they digged vp the bodies of Gods Witnesses out of their graues, and burnt them to ashes.

Whereas it is said, *they shall see their corps*, the meaning is, that all the blind people within the Romane Empire should be eye-witnesses of these things, and not only so, but euen great Agents also in the slaughter of Gods people.

By three *dayes and halfe*, which is halfe a

weeke,

weeke, he meaneth all the time of Antichrists raigne, and tyrannicall gouerment, as before hath beene shewed. For these three daies and a halfe, being in propheticall computation three yeeres and a halfe, signifie the same things that the two and forty moneths, and a thousand, two hundred and threescore daies before.

And they that dwell vpon the earth shall reioyce ouer them and bee glad, and shall send gifts one to another: for these two Prophets vexed them that dwelt on the earth. Vers. 10.

Here we see how the inhabitants of the earth, that is, the subduced multitude and blind people in the time of ignorance, doe greatly insult and triumph ouer the death of the Lords witnesses, and they do expresse their ioy by sending gifts and presents one to another, as if they had receiued some great benefits, or had heard the most ioyfull newes in the world. And the reason is added, because they vexed and tormented them; meaning therby, that the preaching of the truth, and the reprouing of their errors, Idolatries, and manifold impieties, was a dagger, and a corsey vnto them, they could at no hand endure it: for the preaching of the Gospell

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is the torment of the world, and the Preachers the tormenters. Theſe few Preachers thundring againſt their ſuperſtitions and abhominable ſeruice of Antichriſt, did vexe euery veine in their heart, and inwardly ſo wound and launce their conſciences, that they could haue no reſt til they had rid them out of the world. But now hauing diſpatched them, and made riddance of them, they are very cranke and iocund.

Verſe 11. *But after three dayes and a halfe, the ſpirit of life comming from God, ſhall enter into them, and they ſhall ſtand vpon their feete, and great feare ſhall come vpon them which ſaw them,*

Notwithſtanding the rage and ſauage fury of the Pope and his followers; yet here is ſhewed, that they could not preuaile as they deſired: for within three dayes and a halfe, that is, when the date of Antichriſts raigne was expired, and the time come that Popery muſt be diſcloſed by the light of the Goſpell breaking forth; there followeth a great alteration. For theſe two Prophets or witneſſes are raiſed vp againe. For he ſaith, the Spirit of life which came from God, ſhall enter into them, and they ſhall ſtand vpon their feete.

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This may ſeeme ſomewhat ſtrange; but it is not to be vnderſtood that they ſhould bee raiſed vp bodily in their perſons till the laſt reſurrection: but that God would raiſe vp others endued with the ſame Spirit, which ſhould mightily defend both the doctrine, cauſe, and quarrell, which their Predeceſſors had maintained, and ſealed with their bloud: in whom they ſhould after a ſort reuiue and liue againe, euen as *Elias* did reuiue, and as it were liue againe in *Iohn Baptiſt*, who is ſaid to be endued with the power and ſpirit of *Elias*, as it was foretold by the Prophet, and as our Sauiour himſelfe doth auouch. Now bleſſed be God, that we liue in theſe dayes wherein we ſee with our eyes all theſe things fulfilled. For when the Pope and his Clergy had murthered *Gerbardus*, *Dulcimus Nauarenſis*, *Waldus*, *Nicolaus Orem*, *Iohn Picus*, *Iohn Ziſca*, *Viſilus Groningenſis*, *Armerius*, *Wickliffe*, *Huſſe*, *Ierome* of *Prague*, and many Preachers in *Sueuia*, and one hundred holy Chriſtians in the Country of *Alſatia*, and many other Countries, and of all conditions of men: yet for all that, ſpight of their hearts, God raiſed vp others in their ſtead, as *Luther*, *Caluin*, *Zuinglius*, *Peter Martyr*, *Peter Viret*, *Melancton*, *Bu-*

Bucer, Bullenger, and their succeſſors; yea the thouſands of excellent Miniſters, and Preachers which are diſperſed ouer all Europe at this day: In whom all the former witneſſes do reuiue, and as it were ſtand vpon their feete againe. And now a great feare is come vpon the Pope and his Clergy, and all his fauourites: for they did neuer ſo much as dreame of ſuch an alteration: but this is the Lords doing, and it is maruellous in our eyes.

Ver. 12. *And they ſhall heare a great voyce from Heauen, ſaying vnto them, come vp hither: and they ſhall aſcend vp to Heauen in a Cloud, and their enemies ſhall ſee them.*

Heere the Lords witneſſes whom Antichriſt had murdered, are called, and taken vp into Heauen, that they may bee crowned with glory and immortality, hauing in the earth fought ſo excellent a fight of faith as they had: for euen as Chriſt their head was taken vp in a Cloud into the Heauens, euen ſo his faithfull members are here taken vp in a cloud to raigne with him for euer. Moreouer, it is here ſaid, that *their enemies ſhall ſee them aſcending vp*, they ſhall as it were aſceud vp in their ſight: for from the fire and faggot, ſwords and Speares of their enemies,

they

they went directly vnto God, and the very consciences of their persecutors did witnesse so much; nay some of them being in horrible convulsions of conscience, did not sticke to vtter it; auouching the innocency of Gods Martyrs; as sometimes *Pilate*, and the Centurion did of Christ. But though they had not beene iustified by their enemies, yet are here iustified by a greater testimony: for the voyce from Heauen, the voyce of God doth iustifie them, and cleere them, accounting them worthy to be called vp from the Earth to Heauen, and receiued to eternall glory. For howsoeuer the Pope and his Clergy condemned them for Heretikes and Schismatickes; yet here they are iustified and cleered by a voyce from Heauen which is more then the voyces, suffrages, and approbations of all men in the World. Mat. 23.

And the same houre there shall bee a great earth-quake, and tenth part of the City shall fall, and in the earth-quake shall bee slaine in number seuen thousand, and the remnant were sore feared, and gaue glory to the God of Heauen.

As he hath shewed before that the world was very ioyfull and iocond, when they had

had made dispatch of Gods witnesses; but afterward full of feare and terrour, when they saw what followed: So heere in this Verse is shewed, that at the same houre, that is about the same time when they haue persecuted the Saints, & see thousands of others raised vp in their stead, and as it were out of their bloud, that there shold immediatly follow *a great earth-quak*, that is, horrible commotions, seditions, tumults, and open wars among the Kingdomes and Nations of the World, and amongst all people which should liue after the breaking forth of the light of the Gospell, as this day we see with our eyes. For who now in these dayes doth not see and feele this Earth-quake? Who knoweth not what stirres there haue beene and are euery where about Religion? Who is ignorant that all the wars, seditions, treacheries, treasons, and rebellions that are this day in Europe betwixt one Kingdome and another, are specially concerning the matter of Religion? But marke what followeth. Behold the effect of this Earth-quake. It is said, that *the tenth part of the City shall fall.* By the City here he meaneth the great City of *Rome*, mentioned before Verse 8. which is therefore called the great Citty, because

it

it was the chiefe city of the Romane Empire, and the very seate of Antichrist. Now then the sense and meaning of the holy Ghost is, that when there once beginneth to be *an Earthquake*, that is, broiles, contentions, alterations, questions and disputations, about Religion: and that the Popish doctrine which had so long preuailed in the world, should be called in question, yea openly preached against, conuicted, and condemned, that then *Rome* should begin to fall, and Romish religion to suffer a great Eclipse yea the tenth part, that is, some part of the Citty of *Rome*; I meane the doctrine and authority of *Rome* should be ouerthrowne. Now this falling of the tenth part of *Rome*, was fulfilled within some few yeares after the broaching of the Gospell by *Luther*, and his immediate successours; but since it is gone backe many degrees, and hereafter it shall still ebbe and consume away by degrees, euen till it come to nothing: as God willing shall be plainely proued hereafter.

Moreouer, heere is set downe another effect of this earthquake: which is, that thereby shall be slaine in number seuen thousand, that is, many thousands, for the

number of seuen is a perfect and vniuersall number, as formerly haue bin declared. But the sense of this clause is, that all such as will not yeeld to the Gospell after matters once come in question, and the light thereof breaketh forth, but continue still in their blindnesse and hardnesse, standing out sturdily against the truth, shall feele the heauy iudgments of God vpon them, and come to miserable and wretched ends, as did here in England, *Stephen Gardiner*, bloudy *Bonner*, and many other such open persecutors, in other nations and countries, as the booke of Martyrs doth plentifully witnesse.

Last of all it is sayd, that *the rest were terrified, and gaue glory to the God of Heauen*: that is, the elect of God seeing these horrible iudgments vpon the persecutors of the Gospell, and hauing their eies opened through these contentions and broiles about religion, should repent of their former Idolatries, blindnesse, and ignorance, should yeeld to the truth, and giue glory to the God of Heauen, as at this day we see thousands do, God be thanked. We heard before in the time of the Turkes murthering army, when the third part of men were slaine, that the rest repented not of their Idolatrary

Chap. 9.

latry. But now (God be praiſed for it) many do repent euery day, and turne from dumbe Idols, to ſerue the liuing God. And therefore although the times wherein we liue, be ſinfull and troubleſome, yet are they golden times and dayes, in compariſon of former Ages, wherein Antichriſt did raigne and rule ouer all. Moreouer from this place may plainly and ſtrongly be concluded, that the Goſpell ſhall preuaile more and more in all the kingdomes of Europe, euen vntill the end of the world. For here we ſee it foretold and propheſied, that in this very laſt age of the world, and euen as it were, a little before the blowing of the ſeuenth trumpet, which preſently hereupon is ſounded, as in the next verſes appeareth, many ſhould repent, and giue glory to God.

The ſecond woe is paſt, behold the third woe Ver. 14. 15.
will come anon. And the ſeuenth Angell
blew the Trumpet, and there were great
voices in heauen, ſaying: The kingdomes
of this world are our Lords, and his
Chriſts, and he ſhall raigne for euermore.

Now commeth the third, the laſt, and the greateſt woe, which is the woe of eternall death vpon all the vngodly, both in their ſoules & bodies for euer in the laſt iudgment.

The second woe was Turcisme. And this third woe is the last iudgment. For it now followeth, that the seuenth Angell bloweth the last Trumpet: as our Lord Iesus sware before, that when the seuenth Angell should blow the Trumpet, there should be no more time. Therefore when we see all things fulfilled which do belong vnto the first trumpet, it remaineth that we should euery houre expect and looke for the blowing of the seuenth trumpet, and the end of the world. For the holy Ghost telleth vs, that when the kingdome of the Pope and the Turke shall fall, and the Gospell be preached in many Nations and kingdomes, that then the third woe will come anon, that is, the last iudgment followeth presently vpon it. Now at the blowing of this seuenth trumpet, there were great voices in heauen, saying; the kingdomes of this world are our Lords, and his Christs, and he shall raigne for euermore.

Chap. 10. 6

These voices in heauen are triumphing voices of Gods elect, who do exceedingly reioyce and triumph, that the kingdome of Sathan and Antichrist is ouerthrowne, and that the Kingdome of God and of Christ is set vp, and shall stand for euermore. For

now

now all aduersary power being ouerthrowne Christ doth deliuer vp a peaceable Kingdome to his Father, as it is written; *Then shalbe the end, when he hath deliuered vp his peaceable Kingdome to God the Father:* For he must raigne ouer the Church militant, till he haue troad downe all his enemies vnder his feet, and when the Sonne of God hath subdued all things to himselfe, then shall he be subiect to his Father, as he is the mediator of the Church, and yet raigne with his Church triumphant for euermore. 1. Cor. 15. 24.

Then the twenty foure Elders which sat before God on their seates, fell vpon their faces, and worshipped God. Verse 16.

Saying: We giue thee thankes O Lord God Almighty, which art, which wast, and which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome. Verse 17.

These 24. Elders do signifie all the elect, both of Iewes and Gentiles, as we haue heard before; which all in most suppliant manner, do worship the onely euerlasting God, euen in the Church triumphant, and do greatly reioyce, and giue all praise and glory vnto him, because now he had receiued the Kingdome, the power and the glory, both Chap. 4.

Pope, and Turke, and Emperour, and all his enemies, being subdued vnder his feete.

Verse 18. *And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saints, and to them that feare thy name, and to small and great, and shouldest destroy them which destroy the earth.*

Now he mentioneth the wrath and vengeance which is to be powred forth vpon all the wicked at the last day, and also the reward of the godly. For whereas he sayth, *The Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be iudged*, the sense and meaning is, that al the prophane enemies of the Church, which haue had their time in which they were angry with Gods people, and in their wrath did afflict and vexe them very sore, should now be iudged and condemned in Gods wrath: for now the day of his wrath & vengeance is come, wherein he will destroy them that destroyed the earth, and seemed to carry all before them; and where also he wil giue a full recompence of reward to all his faithfull worshippers, both small and great, both

both Preachers and professors of his Gospel.

Then the Temple of God was opened in Heauen, and there was seene in the Temple the Arke of his couenant, and there was lightnings, and voices, and thunderings, and earthquakes, and much haile. Verse 19.

This is a further amplification of that which is set downe in this former verse. For now he saith, *that the Temple of God should be opened in Heauen:* That is, an open doore and passage should be made through Christ, for al the elect to enter into Gods euerlasting kingdome, and raigne with him and his Angells for euermore. By the *arke of the couenant*, is meant Christ, who is sayd here to be seene in the Temple or kingdome of glory, because through his mediation onely (in whom the couenant of peace is established with his Church) the twenty foure Elders are made partakers of their Crownes, and enter in with him, and his Angells into the euerlasting Temple made without hands, & eternall in the heauens. But on the contrary here is sayd, that *there were lightnings, thundring, &c.* that is, most horrible vengeance & wrath poured downe vpon all reprobates in hell-fire for euermore. For when it shall be saidto al the faithful, *Come ye blessed, &c.* then

also shall it be said to all vnbeleeuers: *Go ye cursed into hell fire, &c.*

Now for warrant of this exposition of the last verse that the temple in Heauen is to be vnderstood of the Kingdome of glory, looke chap. 15. ver. 5,6,8. chap. 16. ver. 1. The reason hereof is, that as the doores of the Temple of *Ierusalem* being set open, Gods people entred in and worshipped: so the euerlasting gates of the new *Ierusalem*, and celestiall temple being set open by Christ, all the elect do enter in, and worship God without wearinesse, euen as the Angels for euermore.

That the Arke of the couenant is taken for Christ, see 2. *Sam.* 6. 2. *Psal.* 78. ver. 61. 62. This Arke of the couenant, that is, Christ is here seene in the Temple, because Christ hath already taken possession of Heauen as Mediatour and head of the Church, and now doth set open the Kingdome of Heaued to all beleeuers, that through him they may haue free accesse thereunto, as it is written, *that through him onely we haue an entrance vnto the Father*. Eph. 2. 18.

That by *thundrings, lightnings, earthquak, haile*, is meant that horrible vengeance and wrath, which is powred forth vpon all the vn-

vngodly, see *Psal.* 11. ver. 6. Let this briefly suffice to satisfie the conscience of the Reader. And thus much concerning the second vision contained in these eight Chapters going before, wherin we haue heard all things expounded that do belong vnto the opening of the seuen seales, and the blowing of the seuen Trumpets, that is, all notable things which were to fall out from the Apostles times, vnto the end of the whole world.

CHAP. 12.

NOw hauing finished the second vision, we are come vnto the third, contained in all the Chapters following, euen vnto the end of this Booke. Wherein diuers things, which were obscurely and darkly set down in the former vision, are more plainely and fully opened and expounded: so that this third vision is as it were a Commentary or more cleere exposition of sundry things contained in the second vision. But especially of the persecuting Roman Empire mentioned in the opening of the second seale, and also of the Papacy mentioned at the blowing of Chap. 6.

the

Chap. 9. the fifth Trumpet. But the generall summe of this third vision, is a liuely painting out of the malignant Church and the great vpholders thereof, the Diuell, the Roman Emperor, and the Pope. It sheweth also the rising and falling of the Roman Empire, and the rising and falling of the Papacy. It sheweth also the vtter ouerthrow of both together, with the eternall condemnation of the Diuell, which set them all a worke to fight against the Church. Last of all, it sheweth the eternall felicity of the Church, and the vnconceiueable happinesse of all Gods chosen in the Heauens for euermore. This principall drift of this twelfth Chapter, is to set forth the nature of the true, visible, and militant Church heere on earth, whose head is Christ Iesus. And also the false malignant Church, whose head is the Diuell, together with the continuall enmity and warre which is alwaies betwixt them.

This Chapter may very fitly be deuided into fiue parts.

The first is a description of the Church.

The second is a discription of the Diuell, the Churches enimie.

The third containeth the Churches battaile with the Diuell, and her victory.

The

The fourth sheweth the ioy and triumphs of the godly, in the Churches victory ouer Sathan.

The fift and last sheweth the fury, and malice of Satan, who, although he was foiled in battell by the Church, yet would not giue ouer, but continued persecuting the Church in her members, and making warre against the remnant of her seede.

And there appeared a great wonder in Heauen: A woman clothed with the Sun, and the Moone was vnder her feete, and vpon her head a Crowne of twelue starres. Text. Ver. 1.

First the holy Ghost calleth the matters of this Chapter *a great wonder*, to stirre vs vp to attention. For men are much mooued with wonders; and a wonder indeed it is in the literall sence to see a woman clothed with the Sunne, &c. but a farre greater wonder in the spirituall sense, as we shall heare, and the greatest wonder of all, that a poore weake woman should encounter with a great red Dragon, and ouercome him. It is said to *bee a wonder in Heauen*, because the Church here in vision appeareth not vppon the earth, but in Heauen, in as much as her birth is from Heauen, her inheritance in heauen, and her conuersation in Heauen.

The

The Church is heere compared to a woman, as in the 45. Psalme, and the whole Booke of the Canticles, and that for three reasons.

First, as a woman is weake and feeble, and in law can doe nothing of her selfe without her husband, so we of our selues are weake and feeble, and in matters of Gods law and worship can doe nothing without our husband Christ, as he saith: *Without me ye can do nothing.*

Secondly, as a woman through the company of her husband is fruitfull, and bringeth forth children: so the Church by her coniunction with Christ, and his Word, doth bring forth many children vnto God.

Thirdly, as the loue and affection of a woman is to her husband, as *Genesis* the second Chapter and the sixteenth Verse, so the loue and affection of the Church is altogether to Christ, and Christ to her.

This woman is clothed with the Sunne: that is, the Church is clothed with Christ
Mal. 4. 2. *the Sunne of righteousnesse*, as the Prophet speaketh.

The Moone was vnder his feete. Whereby is meant, that the Church treadeth vnder her feete all worldly things which are compared

pared to the Moone for their often changes, waxings, wainings, and increasings, decreasings, and continuall mutations, and vncertainties. The Church treadeth all transitory things vnder his feete: that is, she maketh light account of them: she regardeth them not in comparison of heauenly things. For he that is clothed with the Sunne, careth little for the light of the Moone.

She hath vpon her head a Crowne of twelue starres: which signifieth that the Church is adorned, and beautified with the doctrine of the twelue Apostles; that is, the doctrine of the Gospell, as it were with a Crowne of Gold, of Pearle, and Pretious Stones. For the doctrine of the Gospell is the Crowne of the Church.

And shee was with Child, and cryed trauailing in birth, and was pained ready to bee deliuered. Verse 2.

The Church is said to be with child after she hath conceiued the immortal seed of the world, by the ministery of the Gospell, as the Apostle saith: *In Christ Iesus I haue begotten you through the Gospell.* 1.Cor.4.15 And to the Galathians: *O yee little children of whom I trauell in birth againe, till Christ bee formed in you.*

It

It is not onely said that this woman was with child, but also, that she was very neere her time ready to bring forth, and to be deliuered, and that she cryeth in trauell. Now the Child which she bringeth forth is Christ Iesus, as appeareth in the fifth verse, for there it is said of him, that *He should rule all Nations with a rod of Iron.* Gal.4,19.

Now although Christ was borne but of one member of the Church, which is the Virgin *Mary*: yet may it be said that the whole Church, which was before his comming, did euen trauell with paine to bring him forth, because they had through faith in the promises a longing, and feruent desire and expectation of his cōming. For from the first promise made to *Adam*, and afterward renued to *Abraham* and his posterity; the Church stood in a continual expectatiō of the promised Messias, looking wishly euery day when he should be actually exhibited to the world. For which cause here she is said *to cry trauailing in birth.* And not vnsauerly also may the Church bee said to cry trauelling in birth, when through many persecutions & afflictions, she bringeth forth Children vnto God by the Ministery of the Word. For the Church bringeth forth no children at ease, but

but with hard trauell, and much adoe, hauing so few friends to helpe her, and so many enemies against her, as anon we shall heare.

And there appeared another wonder in Heauen. For behold a great red Dragon, hauing seuen heads, and ten hornes, and seuen Crownes vpon his heads. Ver. 3, 4.

And his taile drew the third part of the starres of Heauen, and cast them to the earth. And the Dragon stood before the woman, which was ready to be deliuered.

Now we are come to the description of the Churches great and capital enemy, which is the Diuell: who because he studieth and laboureth continually to impeach the good estate of the Church in heauenly things, to deiect her from her dignity, and dispossesse her of her inheritance, therefore here in a vision he is said to appeare in Heauen. For he medleth with the Church, in and about heauenly things, practising to pull her out of Heauen, from whence she came, and whether she must returne, euen to cast her into Hell, and condemnation with himselfe, if it were possible. The Diuell is compared to a Dragon, for his fury and felnesse to a great Dragon for his power and might; and a *red Dragon*, for his bloudy cruelty, malice,

lice, and madneſſe againſt Chriſt and all his members.

His *ſeauen heads* ſignifie his manifold ſleights and ſubtilties, wherein he is a craftſmaſter.

His *ten hornes* ſignifie his dreadfull power. For who knoweth not that he is ſtronger then any other creature, hauing not loſt his ſtrength by his fal, but remaineth as ſtrong as An Angell of light.

His *ſeauen Crownes vpon his heads*, doe ſignifie his manifold victories ouer the world. For hee hath from time to time, and from age to age, got ſo many conqueſts of the world, through his ſleights and power, that now *he is the God of the world*, as the Apoſtle ſaith, *and raigneth as King ouer them.*

This Dragon hath a monſtrous taile both for length and ſtrength: For it is ſo long that it reacheth vp to heauen, and ſo ſtrong that it bruſheth downe the Starres from thence. That is, the Deuill through ambition and couetouſneſſe, and other fleſhly luſts, doth pull downe many Miniſters, which ſhined in doctrine and life, as the Starres of Heauen, euen vnto the earth, where they haue loſt their brightneſſe and glory, and ſhine as much

much as the Moone in a mist.

Moreouer it is sayd, that *the dragon stood before the woman in trauell, to deuoure her child as soone as it was borne.* Where in we are to obserue the malice & fury of Sathan, in that he watcheth so narrowly to deuoure the blessed seed, euen the Sauiour of the world, so soon as he was borne. And for this cause he stirred vp *Herod* the King subtilly to seeke him out by the wise men, that he might kill him: and afterward most cruelly practised the same, by murthering so many innocents. But this is alwayes a generall truth, that Sathan seeketh to smother not onely Christ, but euery member of his in the cradle; yea to blast them in the bud, before euer they come to fruite or flower. Verse 4. Math. 2.

So she brought forth a man child, which should rule all nations with a rod of Iron, and that her child was taken vp vnto God, and his throne. Verse 5.

Notwithstanding the malice and watchfulnesse of Sathan, yet the Church bringeth forth Christ, which should rule and ouerrule all nations with a rod of Iron: that is, the scepter of his word, as it is in the second Psalme, and with the rod of his mouth, as the Prophet speaketh.

Esay 11. 4. Moreouer it is sayd, that *this child was taken vp vnto God and his throne.* That is, Christ by his resurrection did take possession of his chaire of estate, in despite of *Herod, Pontius Pilate*, the Priests, the Pharisees, and all other his enemies, which sought to keepe him downe: and now he being ascended into Heauen, doth draw all his members vnto him, in despight of the diuell and all his imps.

Verse 6. *And the woman fled into the wildernesse where she hath a place prepared of God, that they should feede her there a thousand two hundred and threescore dayes.*

Now after the womans child was set in safety, here is shewed what became of the woman her selfe: To wit, that she was so sore pursued by the Scribes and Pharisees, and by the Priests and Elders, that she was faine to flie into the wildernesse. The naturall sense and meaning of this place is, that when the Church began to grow, after Christs ascension, and the number of the Disciples to increase exceedingly, as we read in the 2. of the *Acts*, Satan did so greatly maligne it, and began to be in such a rage, that he would haue eaten them vp al at a bit, and rooted them out at once, that so the wo-

ma

man might haue no more being in the earth. And therfore we reade, *Acts*, 8. that after the ſtoning of *Steuen*, there was ſuch a perſecution raiſed vp againſt the Church by the high Prieſts, the Princes of the Iewes, the Phariſees, and al that curſed crew, that al the Apoſtles and Diſciples of Chriſt were ſcattred and diſperſed here and there in the Heathen countries, and among the heathen people, which here are called *the wildernes*, that is to ſay, a ground vntilled, deſolate, and barren of all fruites of godlines.

But now may ſome man ſay, how ſhall the Church do in the wilderneſſe? how ſhall ſhe liue? how ſhall ſhe be ſuſtained? There is no tilling, no ſowing, no planting, there groweth no corne, there is nothing to be had either for food or raiment. Here it is anſwered, that God prepared a place for her, where ſhe ſhould be fed. God tooke vp an Inne for her. She wanted neither food nor raiment in her perſecutions and troubles. Which teacheth that God doth alwayes prouide for his owne, euen in great miſeries, ſcarſities, famines, baniſhments, and perſecutions. As ſometimes he did for *Elias* in the time of dearth, and for the children of *Iſrael* in the wilderneſſe.

The time, wherein the Church was fed in the wildernesse, was *a thousand two hundred and threescore dayes*: that is, during the time of her persecutions, as before haue bin shewed, chap. 11. ver. 2.

Verse 7. 8. *And there was a battell in Heauen, Michael and his Angels fought against the dragon, and the dragon and his angels fought. But they preuailed not, neither was their place found any more in Heauen.*

Now we are come to the third part of this Chapter, which is the battell betwixt Christ and the diuell. For whereas the dragon could not smother Christ in the cradle, as he indeauoured, and so depriue the Church of all her happines for euer, now he proclaimeth open warre, both against Christ, and all his members, plotting and purposing to oppugne the very saluation of the Church, though it be founded in Christ. Wherein he sheweth both his impudency and furious madnesse. *Michael* here signifieth Christ, as *Daniel* chapter the tenth, verse thirteenth. This name is giuen to CHRIST in *Daniel*, because he is the first of the chiefe Princes, that is, he is the head of the Angels, Col. 1. 16. who are chiefe Princes, as the Apostle affirmeth.

That

That Christ hath his Angels ioyned with him, is not to note any weakneſſe or want of ſtrength in Christ, alone to ouercome his enemies, but to ſhew, that as Christ do effect great wonders in the world, ſo for the moſt part he doth it by inſtruments, and meanes: as ſometimes Angels, ſometimes men. But here ſpecially meaneth the Apoſtles, and their ſucceſſors, yea and at this day all Chriſtian kings, princes, & potentates of the earth, and all others, which take part with Christ againſt the diuell, and his inſtruments.

Well, here we ſee that theſe two Generalls, and grand Captaines *Michael* and the Dragon, do muſter both their armies, ioyne battell, and fight a pitched field, the euent and ſucceſſe whereof is this, that the Dragon and his angells go downe. O bleſſed ſucceſſe may we ſay! For if the diuell had preuailed, it had beene woe to vs; ſith this battell was about, and concerning the very ſaluation of mankind by Chriſts death and reſurrection. We know how the diuell ſet vpon Christ alone to tempt him vnto ſinne, that ſo he might ouerthrow the worke of our redemption, ſuppoſing in this combate or Monomachie to haue got the day: but he preuailed not. Afterward how ſtrong-

ly did he oppugne him by his Angells? I meane the Scribes and Phariſees, the high Prieſts and Elders of the people, yea all the diuells in hell, and his whole infernall army, not onely in murthering and crucifying his naturall body, but alſo in vſing all forcible and cunning meanes to keepe him downe, that he might neuer riſe vp againe; as the great ſtone vpon his tombe, the ſealing of it, the watch ſet to keepe it. For the diuell knew right well, that if Chriſt roſe againe, he ſhould loſe the field: For the reſurrection of Chriſt is our actuall iuſtification, *And Chriſt was mightily declared to be the Sonne of God by his reſurrection from the dead.* Rom. 4. 25. Well, do the dragon and his angels what they can, yet Chriſt is riſen againe, and hath ſpoyled principalities and powers; yea all the infernall army, and hath made a ſhew of them openly, and hath led them all in triumph vpon his croſſe: So that we ſee in this firſt and greateſt battell, the diuell hath the foile. And it is further ſaid, *that this diuell and al his angels were caſt out of Heauen, and their place was no more found:* which is not to be vnderſtood of their firſt caſting out of Heauen, immediately after their creation. For at that time they were no diuells, nor

mies to the Church, but Angells of light: but now since their fall, and since they were diuells; they are sayd to be cast out of Heauen, not because they euer came in Heauen since they were diuels, but because they can no longer impeach the Church touching her blessed estate in Heauen. They are without all hope to dispossesse her of her inheritance: for that is ratified, and made sure vnto her in the death and resurrection of Christ. And for this cause it is sayd, that the diuell hath no more to do in Heauen. that is, he cannot for his heart ouerthrow the saluation of Gods children. *For who can lay any thing to the charge of Gods chosen? It is God that iustifieth, who shall condemne? It is Christ which is dead, yea or rather which is risen againe, &c.* Rom. 8. 33. True it is indeed that this battell is sayd to be in Heauen that is, about Heauenly things, yea about the highest points of Heauen, which is saluation or damnation; for the diuell vpon this very poynt, hath from the beginning mightily wrestled and struggled with the Church, and doth euen vntill this day: but blessed be God, that he cannot, nor shall not preuaile against any one of Gods elect. For our Lord Iesus saith, *I giue vnto thē eternal life, and they shal neuer perish,* Ioh. 10. 28.

neither shall any take them out of my hand: my Father which gaue them me is greater then all. Neither shall any plucke them out of my hand. Againe, *All that the Father giueth me, shall come vnto me. And this is the Fathers will which hath sent me, that of al which he hath giuen me, I should lose nothing, but should raise it vp againe at the last day.*

Now further wee are to obserue, that as Christ in his owne person hath once preuailed in the maine battell against the diuell, so his Church militant shal likewise alwaies preuaile through him. For it is written, *The gates of hell, shall not preuaile against it.*

Mat. 16.

Verse 9. *And the great dragon, that old serpent, called the diuel and satan was cast out, which deceiueth all the world. He was euen cast into the earth, and his angels were cast out with him.*

Now because the diuel cannot ouerthrow the saluation of Gods elect, he is sayd to *be cast out of heauen into the earth:* that is, amongst earthly and carnall men, that he may exercise his tyranny, and wreck his malice vpon them. For he hath power giuen him to tyrannize ouer them at his pleasure, and the

Ephes. 2. apostle saith, *he worketh in the children of disobedience, & taketh them captiue to do his wil.*

Verse 10. *Then I heard a loud voyce in Heauen, saying:*

now

now is ſaluation, and ſtrength, and the Kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt downe, which accuſed them before God day and night.

Heere is the triumphant ſong of victory, which all the Saints and Angels do ſing vnto God, praiſing and magnifying his power, and the power of his Sonne Chriſt, for ouercomming the Dragon, and giuing the victory to the Church through Chriſt. For now with great ioy and loud voyces they ſing and ſay, that the Churches ſaluation is ſealed and made ſure vnto her for euer. It can neuer bee ſhaken. The diuell is foyled and caſt downe into the earth.

Theſe ſongs of ioy after great victories are of great antiquity in the Church; as wee read of the Children of *Iſrael*, after the ouerthrow of *Pharaoh* and his army in the red Sea: of *Deborah*, after the great victory ouer *Siſara*, of the women that ſung after the victory of *Goliah* by *Dauid*.

The Deuill is called the accuſer of the brethren for two cauſes. Firſt, becauſe he accuſeth Gods Elect of much ſin, and calleth for iuſtice againſt them day and night at Gods hands, that they might be condemned vpon

ſuch

ſuch Articles as hee is able to proue againſt them: for hee knowing right well that the Iudge of all the world is a iuſt God, and muſt needes deale vprightly, doth dayly vrge him to doe iuſtice vnto ſinners, being willingly ignorant that all Gods people, though ſinners, are cleared and diſcharged in Chriſt.

Another reaſon is, becauſe of the calumniations, reproches and ſlanders, which in all ages, at all times, and in all places and countries, hee hath alwaies vniuſtly raiſed vp againſt the true worſhippers of God.

Ver. 11. *But they ouercome him by the bloud of the Lambe, and by the Word of their teſtimony, & they loued not their liues vnto the death.*

Heere is ſhewed that the Churches victory ouer Sathan and Hell, is not through any power or might of her owne, but *by the bloud of the Lambe, and the Word of the teſtimony*; that is, the Word of God, which they witneſſe, profeſſe, loue, and ſticke vnto euen vnto death.

Ver. 12. *Therefore reioyce yee Heauens, and yee that dwell in them. Woe to the inhabitants of the earth, and of the ſea: for the Diuell is come downe vnto you, which hath great wrath, knowing*

knowing that hee hath but a short time.

Here againe the Saints and Angels, and all the blessed company of Heauen, are called vpon, and exhorted to reioyce, because the diuell and his Angels are cast out, and the elect haue the victory ouer him through the bloud of the Lambe, and because the saluation of the Church is sealed vp, and God onely raigneth through Christ. Which all are matters of so great moment, that not onely the Church militant is stirred vp to reioyce herein, but euen the Church triumphant also, that is, the spirits of iust and perfect men. But on the contrary, here is fearefull woe denounced against *the inhabitants of the earth, and of the sea*: that is, all Papists, Atheists, worldlings, and Reprobates. For sith he cannot haue his will of the Church, yet he will haue his will and wreake his malice vpon them, by hardning their hearts, and blinding their eies, and making them his slaues and vassalls, to fight for his Kingdom against Christ, against his Church, against all goodnes, and all good men. Therefore is added, why the Diuell is in such a rage with the world, and commeth vpon them in so great wrath and fury, to wit, because *hee hath but a short time*: that is, because his Kingdome draweth

to

to an end, therefore he doth so bestirre him.

Ver. 13. *And when the Dragon saw that hee was cast vnto the earth, he persecuted the woman which had brought forth the man child.*

Now the Diuell seeing himselfe cast out of Heauen, so as he cannot impeach the saluation of the Church, he raiseth vp horrible persecutions against her by his Instruments here in the earth, labouring to roote her out if it were possible: for being ouercome of the head, he doth now with might and maine, set vpon the body; and what horrible storms hee hath in all ages, specially in these last dayes raised vp, and dayly doth raise vp against the Church, both the Scriptures and all Church stories do abundantly declare.

Ver. 14. *But to the woman were giuen two wings of a great Eagle, that shee might flye into the Wildernesse, into her place, where she is nourished for a time, and times, and halfe a time, from the presence of the Serpent.*

These two wings do signifie all the waies and meanes of euasion, which God gaue to his Church, when he deliuered her from the hands of her persuers and persecutors: and also her swift flight from them, and all their malicious practiles. For although the church cannot absolutely flye from the presence of the

the Diuell, with her Eagles wings being so vnspeakeably swift as he is; yet after a sort she is said to flye from him, and his presence, when the power of the Tyrants and Persecutors which he raised vp, cannot ouertake her, to murder and kill her. But as touching her flight to the Wildernesse, and her lodging and nourishment there, by Gods prouidence, in the middest of all penury and extremity, wee haue sufficiently heard before in the sixth Verse, and therefore here I surcease to speake any further of it. As concerning the space and continuance of her nourishment in the wildernesse, which is here set downe to be *a time, and times, and halfe a time*, it is the same that the thousand two hundred and threescore dayes, mentioned in the sixt Verse; and the 42. moneths mentioned Chapter 11. Verse 2. and the three daies and a halfe, mentioned Chap. 11. ver. 6. as before hath beene shewed.

And the Serpent cast out of his mouth water after the woman like a flood, that hee might cause her to bee carried away of the flood. Ver. 15.

Now the Church being secretly hid and nourished by Gods prouidence in the wildernesse, so as the Deuill and his instruments can-

cannot find her out, nor come at her, hee taketh another course, and casteth about another way to annoy her, and that is by casting a floud of water after her to drowne her withall. Whereby is meant, the innumerable lies, reproches and slanders, which he raised vp by sundry Heretikes against her in all ages; as the Arrians, Donatists, Papists, and such like, and all to bring her into the hatred of Princes, Potentates, and all that were in loue with her; that sith otherwise he could not preuaile against her, yet at least hee might vtterly sinke her in this gulfe of reproches.

Ver. 16. *But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the floud, which the dragon had cast out of his mouth.*

The same God which first deliuered the Church from the violence and fury of Satan, and afterward cast him out of Heauen, and gaue her victory ouer him; and after that againe miraculously hid her, and preserued her in the wildernesse, doth not now at a dead lift forsake her, nor suffer her to be drowned in this floud of reproches, and vniust calumniations, which the dragon cast vp after her. But causeth the *earth to helpe her, and to swallow vp the floud:* That is, he vseth

all

all creatures in the earth to help his Church: and not onely so, but also he stirreth vp many earthly and carnall men to defend the Church, and to take part with her against her enemies. As sometimes he did *Cyrus*, *Ebedmelech*, *Nebuzaradan*, *Gamaliel*, and sundry others, whose power and policy hee vsed for the good of his Church, and for the drying vp of that floud of reproches, which Sathan hath in all ages cast vp against her. And God be thanked, we see at this day that this floud of slanders and calumnies, which Papists and Atheists cast out against the Church, and her particular members, doe dry vp dayly, and shall dry vp more and more, being drunke in by the earth. And the Church doth still stand vnmoueable, and shall stand and continue euen vnto the end of the World.

Then the Dragon was wroth with the woman, and went and made warre with the remnant of her seede, which kept the commandements of God, and haue the testimony of Iesus Christ. Ver. 17.

Here we see there is no end of the Diuels malice. He is infatigable in mischiefe: though he haue neuer so many foiles, yet he will neuer giue ouer, but begin againe. For where-

as

as he could not preuaile against the woman, to cast her out of Heauen, by impeaching her election and saluation in Christ, nor yet roote her out the earth by persecutions, being hid in the Wildernesse, and locked vp in the priuy Chambers of Gods Prouidence, as sometimes young *Ioash* was locked vp in the
King. 11. 2. Priests Chamber from the fury of *Athaliah*: now he goeth another way to worke, and setteth vpon her in her seede and posterity, which remaine in the earth vnto this day. So that now sith he cannot doe what mischiefe he would against the church; yet will he do what he can: seeing he cannot wound her in her head, yet will he bite, and pinch at her
Gen. 3. 15. heele; as it is written, that *hee should bruise her heele*. And as it is the malice of Sathan against the Church, so is the rage and fury of all his members, euen all the wicked and vngodly, against the true worshippers of God. They are restlesse in malice and in mischiefe: if they cannot vexe them one way, they will try another: if they cannot touch them in their liues; yet will they molest them in their goods and good name: if they cannot do what they would, yet will they doe what they can: they will neuer giue ouer: if they can spight them in the least thing that

is,

is, they shall be sure of it. For they are as full of venime as a Toad, and as full of malice to Christ, as an Egge is full of meate.

And I stood on the Sea sand. Verse 18.

Now *Iohn* affirmeth that he stood vpon the Sea sand, to behold the beast which riseth out of the Sea in the next chapter, or else *Estaden.* because the greeke word may be of the third person, which is, he stood; that is, the dragon stood; it may beare this sense, that the diuell stood vpon the Sea sand, as it were working and framing out of the Sea his chiefe instrument, which is the beast now following to be spoken of.

CHAP. 13.

VVE haue heard in the former chapter the description of the Church, and of her arch-enemy the diuell, and of the battell betwixt them, with the successe therof. Now in this chapter we are to heare of the dragons two great instruments, whereby he fighteth against the woman: that is, the Roman Empire, and the Papacy. For by these two, as it were his two hands, he hath in all ages, from the Apostles time to this day, most cruelly assailed, & afflicted the Church. Therfore the maine drift of this chapter is, to

describe at large these two beasts, together with all their beastly proceedings. So that this chapter may fitly be deuided into two principall parts.

The first is a description of the Roman Monarchy, when it was at the highest pitch, vntill the 11. verse.

The second, is a description of the Papacy; when it was in his pride, and exaltation; in all the verses following vnto the end of this chapter.

In the first of these two maine branches, the Roman Empire is diuersly described.

Verse 1. First, of the petigree thereof.
Secondly, of her seuen seueral gouernments.
Thirdly, of her great & outstretched power.
Fourthly, of her victories.
Verse 2. Fifily, of her blasphemies.
Verse 3. Sixtly, of her fury, rapine, and pride.

After this is set downe the wound, which was made in the Empire, with the curing of the same.

V. 4. 5. &c. Lastly, is set downe the great and admirable power, and authority of the Roman Empire, which ruled ouer a great part of the world, and had many nations subiect vnto it, specially, when the Popes were the heads thereof.

In

In the second maine part is the Papacy very liuely described.

First, from the petigree thereof, which is of the earth. Verse 11.

Secondly, from the ciuill and Ecclesiasticall power thereof, which is pretended to come from Christ, although in truth it is of the diuell.

After this is set downe that the Papacy should be as mighty, and performe as much in the seruice of the Dragon against God, as euer the Empire of the heathen could do, both by authority and force, and especially by lying wonders. Ver. 12. 13.

Then it is shewed, that as the Papacy did in substance of matter set vp and restore againe the old Roman tyrany, to be worshipped, and wondred at; so hath it framed an Hierarchie or Ecclesiasticall gouernment, after the very forme and president of the ancient Roman tyrany; which is indeed so like it, that it is called the liuely image thereof: and he hath by his Cleargy and their iurisdiction, put such life and spirit into this image, that it spake with authority and power in all Countries and Kingdomes; in so much that whosoeuer would not submit himselfe thereunto, and both professe Verse 14. Verse 15. Ver. 16. 17.

and practise popery, and yeeld himselfe wholy to the Papacy, he should die for it.

Last of all, is described and discouered from the numeratiue letters of the name of the second beast, both who he was, and from whence he should spring.

Verse 1. *And I saw a beast rise out of the sea, hauing seuen heads and ten hornes, and vpon his hornes were ten Crownes, and vpon his heads the name of blasphemy.*

First, we are to vnderstand that a beast in the Scripture doth signifie a Kingdome, or Monarchy; and that not in respect of the ciuill power thereof, which is of God, as it Rom. 13. is written, *There is no power but of God*: but in respect of the tyrany, cruelty, ambition, pride, and other such like beastly qualities thereof, which are of the diuell: and therefore this beast is sayd to ascend out of the bottomlesse pit, chap. 17. ver. 8.

This word beast is thus taken in the seuenth of *Daniel*, where the three great Monarchies of the Babylonians, Meades, and Persians, and of the Grecians, are compared for their pride, rapine, & cruelty, to a Lyon, a Dan. 7. 17. Beare, & a Leopard. The Angel in that chap. saith expresly, that these beasts were Kings, that is, kingly gouernments or Dominions.

By

By the beast in this place is meant the Roman Monarchy, not in regard of the ciuil power thereof, but especially in respect of the tyrany of it, in oppressing the Church.

By the Sea here is meant the troublesome state of the nations: as it is taken chapter 4. ver. 6. and chap. 21. ver. 1. For from the boyling and broyling estate of the former kingdoms, and heathen nations, which were as a raging sea, did the Roman Empire spring vp, as all stories do witnesse. And the Prophet *Daniel* doth flatly teach, that through the diuision of the Greeke Empire, which fell out in the posterity of *Alexander* the Great, especially betwixt his two sons of *Ptolomeus* and *Seleucus*, this Roman Monarchy by degrees made a head, till at last it came to this pitch, which now we shall heare of. Dan. 10. 11

By the seuen heads of this beast, are meant the seuen seueral gouernments of the Roman Empire. First, by Kings. Secondly, by Consults. Thirdly, the Decemuiri. Fourthly, by Dictators. Fiftly, by Triumuiri. Sixtly, by Emperours. And lastly, by Popes, as hereafter shall more plainely appeare. chap. 17. 9.

By the ten hornes of this beast, is meant the great power and large dominion of the Roman Empire, or as the Angel himself doth chap. 17. 1.

expound it, thereby is meant ten Kings, that is, many Kingdomes, which should be subiect to the Roman Monarchy, and wherin in very deed the power and strength of the Empire did consist. For by these hornes the Roman Empire did not only push downe other Nations: but especially dosse against the Church, and as it were, cruelly gore the sides thereof.

Now then we see that the Roman Emperors both in hornes and heads, were like their Father the Diuell or the Dragon.

By the ten crownes vpon his ten hornes, are meant his great and manifold victories ouer other Countries and Kingdomes.

The hornes of this Beast are sayd to be crowned, and not his heads, because the Roman Empire hath alwayes more preuailed by power then by policy, by strength then by subtilty. But the Dragon hath his heads crowned, and not his hornes, because he hath alwayes done more hurt by policy, then power; by subtilty, then strength. One thing in all this is greatly to be heeded, that the holy Ghost in this Chapter doth specially speake of the Romane Monarchy, as the Popes were heads thereof; or as it was vnder the dominion of the Popes in their pride when

when as the Emperors were almoſt troden vnder foote: and not ſimply and ſoly, as the Emperours were heads thereof.

Moreouer it is ſayd, *that vpon the ſeuen heads of this beaſt was written the name of blaſphemy.* For beſides the blaſphemies of *Caligula, Nero, Domitian, Diocleſians, Iulianus,* and the other old heatheniſh, and perſecuting Emperours, which haue arrogated vnto themſelues diuine honor, we ſhall anon heare of the ſurpaſſing blaſphemies of the Popes againſt God, and all goodneſſe. Verſe 4.5.

And the beaſt which I ſaw was like a Leopard, and his feete like a Beares, and his mouth as the mouth of a Lyon, and the Dragon gaue him his power, and his throne, and great authority. Verſe 2.

Here the Roman Empire is deſcribed of the likelihood of qualities, which it had with the other three Empires going before it. For firſt, it is compared to a Leopard, for ſwiftneſſe to pray vpon others; and alſo for fierceneſſe, and ſubtilty, as did the Greeke Monarchy. Secondly, it is compared to a Beare for rapine, and rauening, as the Monarchy of the Medes, and Perſians. Thirdly, it is compared to a Lyon for pride and inſolency, as the Monarchy of the Chaldæans,

dæans. So then by this description it is very cleere, that this beast signifieth the Roman Monarchy, because it containeth in it the whole power of the other three Empires: and is here described as a compound of diuers beastes, yea as a very Monster of Monsters, hauing the body of a Leopard, the feete of a Beare, and the mouth of a Lyon.

Moreouer it is sayd, *that the Dragon gaue him his power, and his throne, and great authority.* Which plainely sheweth, that the power and authority of the Romaine
cha.17.v.8. Empire is of the deuill, in respect of the euill quality thereof; that is, fraud, rapine, and oppression. In which respect it is sayd to ascend out of the bottomlesse pit, as was declared before. But the substance of
Rom.13.2. it, and the gouernment it selfe, was of God. *For the powers that be, are ordained of God,* as saith the Apostle.

Verse 3. *And I saw one of his heads, as it were wounded vnto death: but his deadly wound was healed, and all the world wondred, and followed the beast.*

Heere *Iohn* in a vision seeth on of the seuen heads of the beast, almost wounded vnto death. There be diuers and differing opinions

opnions of the learned touching this wound of the Empire, both when it ſhould bee, and how, and by whom. Some vnderſtand it of the death of *Iulius Caſar*: ſome of *Nero*: ſome of the oppreſſion of the Goathes and Vandales: ſome of the great preuailing of *Iohn Huſſe*, and *Ierome* of Prage in the greateſt part of *Bohemia*. But to let all theſe paſſe, if we do wiſely conſider and weigh with our ſelues, that by a beaſt in this place, is not meant any lawfull adminiſtration of gouernement, but a tyranicall power in perſecuting the church, we ſhall finde that a head of the Beaſt was then wounded, when *Conſtantine* the Great ſlew *Maxentius* and *Licinius*, the two laſt perſecuting Emperours, ſet vp true Religion, and brought peace to the Churches. For hereby the Roman Empire was greatly wounded, as touching the tyrrany of it. The holy Ghoſt doth not ſet downe which of the ſeuen heads were thus wounded, but in generall ſaith one of them. Now it is very probable, that he meaneth the ſixt head: For we doe not reade of any ſuch wound in the former fiue which were paſt. Neither can it be vnderſtood of the ſeuenth head, which was the Papacy, becauſe it receiued

no

no such wound as yet. It followeth then, *that the wound was in the sixt head*; that is, in the Empire. But we reade of no Emperour that did so wound the Beast, as did *Constantine* the Great. And therefore it is very probable; nay an hundred to one, that the Holy Ghost heere pointeth at him.

But it followeth, that his deadly wound was healed, to wit, by these wicked Emperours which succeeded *Constantine*, as *Constantius*, *Iulianus*, *Valentius*, and others, which afresh did set vp Idolatry, and persecuted the Church. Now vpon the healing of this wound, it is said, that all the World wondered, and followed the Beast: that is, many Nations, or the greatest part of the World did submit themselues to the Roman tyrany. For sure it is, some Kingdomes were neuer subiect to the Empire of *Rome*, as some part of *Asia* and some part of *Affrica*.

Ver. 4. *And they worshipped the Dragon which gaue power vnto the Beast, and they worshipped the Beast, saying: Who is like vnto the Beast? who is able to warre with him?*

Now is shewed how all the subiects of the Roman Empire, did worship the Dragon: that is, they maintained that worship,

ſhip, which he liked and loued; that is, the worſhip of Idols, which the Apoſtle calleth *the worſhip of Diuels.* And it is ſaid alſo, *they worſhipped the Beaſt:* that is, they did all with one accord ſubmit themſelues both to the Religion, and authority of the Beaſt: that is, to the Popes, as they were the ſeuenth head of the Empire: For as I ſaid before, ſo I ſay againe, the holy Ghoſt heere ſpeaketh of the Empire, when it was in the greateſt glory and exaltation; yea, when all the World wondred and followed the Beaſt; yea, when all admired the great and large dominion of the Roman Empire, and ſaid within themſelues, who is like vnto the Beaſt? Who is able to make war with him? Now the Empire of Rome was neuer ſo great and powerfull, as when the Popes were heads thereof, I meane when they executed the whole ciuill iuriſdiction of the Empire, beſides their Eccleſiaſticall power, which now did both meete in one. For now the Papacy was aloft, and the Roman Empire ioyned with it: ſo that the eyes of the World were dazled with the pompe and magnificence thereof, and they ſaid, What is like vnto it? Or who is comparable to the Pope, the ſeuenth head there-

1 Cor. 10. 20,21.

thereof? For when the blind world thought that the power of the Pope, was not onely aboue all things in this World, but also did reach euen vnto Heauen and Hell. For they imagined that the Pope might carry to Heauen whom he would; and whom he would he might cast downe to Hell: and therefore who could warre with the Beast? And thus we see the reason of their wonderment, and of their speech. All stories and experience it selfe do shew, that there was neuer any power in the World so wondered at, as the vsurped power and Maiesty of the Pope, after he came to bee the head of the Romane Monarchy. For then the World supposed that he had power, euen as God: and that he might depose, and set vp Kings and Emperors at his pleasure. Then it is cleere, that vnder the dominion of the Popes, Rome had beene in her highest exaltation and glory. For the Papacy was the seuenth head of the Beast, whereby the Whoore of *Babylon* was supported in her most magnificall pompe and pride.

Ver. 5. *And there was giuen vnto him a mouth that spake great things and blasphemies, and power was giuen vnto him to doe 42. moneths.*

And

And hee opened his mouth vnto blaſphemy against God, to blaſpheme his Name, and his Tabernacle, and them that dwell in Heauen. Verſe 6.

Heere are ſet downe the proud and blaſphemous ſpeeches, both of the old and new Roman Empire; and of the old and new Roman Emperors. For this Beaſt (as I ſaid before) comprehendeth all the Roman Empire, both vnder the Heathen Emperors, and the Popes. Touching the great things, and blaſphemies, which the old perſecuting Emperours haue belched out againſt the God of Heauen, it would require a volume to ſet them downe in particulars. I will therefore only mention two or three for examples ſake: As firſt that of *Caius Caligula*, which would haue his Image ſet vp in Temples to be worſhipped as God, and that the people ſhould ſweare by his name. *Nero* alſo did openly blaſpheme the Name of Chriſt, and required diuine honour to be giuen vnto him. *Domitian* commanded that hee ſhould bee called God and Lord. Many others required the like things: and ſo all the World wondered and worſhipped this blaſphemous beaſt. Now as the ſixth head, which was the old Empire of Rome, was full of

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Therefore all that dwell vpon the Earth, shall worship him, whose names are not written in the Booke of life of the Lambe, which was slaine from the beginning of the world.

These two Verses do set forth the great power which was giuen to this Beast, both in fighting against Gods people, and also ouercomming of them, and murdering of them by heapes. As wee read of thousands murdered in the first ten persecutions, and ten thousands by the Popes, since they came to exercise the ciuill authority and iurisdiction of the Roman Empire, and that in all Countries and Kingdomes of Europe; as it is here said, that *power was giuen vnto him ouer euery kindred, and tongue, and nation.* And it is added, that *all that dwell vpon the earth*, that is, all the subiects of the Roman Monarchy, shall worship the Beast, and make a God of him; as we reade they haue done. And the chiefe motiue thereof, was his blasphemous mouth, boasting and threatning great things if any did withstand him: and also his mighty power and authority, whereby hee bare downe all before him. For if any did but mute against him, he was sure to smart for it. And thus through his tyranicall power hee subdued all Nations vnder him, and made them

them ſtoupe and fall downe and worſhippe him. But it followeth, that for all this, none of Gods elect did worſhip him, or ſubmit themſelues to his religion, and authority, but only thoſe that *dwell vpon the earth*, that is, earthly men: as Papiſts, Atheiſts, and Reprobates, and all ſuch, *whoſe names are not written in the booke of life.* Chriſt, is called the Lambe ſlaine from the beginning of the world, becauſe the ſauing power of his death was from the beginning to all beleeuers, although he was not actually exhibited vntill the fulneſſe of time.

If any man haue an eare, let him heare. If any lead into captiuity, he ſhall go into captiuity: if any kill with a ſword, he muſt be killed by a ſword. Here is the patience and the faith of the Saints. Ver. 9. 10.

Here is ſhewed, that the things ſpoken of this great beaſt, are very ſecret & myſticall, & can be vnderſtood of none but thoſe only, whoſe eares and eyes God openeth to heare and ſee, & vnderſtand, that is, the very elect of God: as for al Papiſts & worldlings, their eares & eyes are ſealed and ſhut vp, they cannot vnderſtand them, but do ſtil worſhip the beaſt, aſcribing vnto him diuine power and honor.

In the 10. verſe the iudgement and vengeance

Therefore all that dwell vpon the Earth, shall worship him, whose names are not written in the Booke of life of the Lambe, which was slaine from the beginning of the world.

These two Verses do set forth the great power which was giuen to this Beast, both in fighting against Gods people, and also ouercomming of them, and murdering of them by heapes. As wee read of thousands murdered in the first ten persecutions, and ten thousands by the Popes, since they came to exercise the ciuill authority and iurisdiction of the Roman Empire, and that in all Countries and Kingdomes of Europe; as it is here said, that *power was giuen vnto him ouer euery kindred, and tongue, and nation.* And it is added, that *all that dwell vpon the earth*, that is, all the subiects of the Roman Monarchy, shall worship the Beast, and make a God of him; as we reade they haue done. And the chiefe motiue thereof, was his blasphemous mouth, boasting and threatning great things if any did withstand him: and also his mighty power and authority, whereby hee bare downe all before him. For if any did but mute against him, he was sure to smart for it. And thus through his tyranicall power hee subdued all Nations vnder him, and made them

them ſtoupe and fall downe and worſhippe him. But it followeth, that for all this, none of Gods elect did worſhip him, or ſubmit themſelues to his religion, and authority, but only thoſe that *dwell vpon the earth*, that is, earthly men: as Papiſts, Atheiſts, and Reprobates, and all ſuch, *whoſe names are not written in the booke of life.* Chriſt, is called the Lambe ſlaine from the beginning of the world, becauſe the ſauing power of his death was from the beginning to all beleeuers, although he was not actually exhibited vntill the fulneſſe of time.

If any man haue an eare, let him heare. If any lead into captiuity, he ſhall go into captiuity: if any kill with a ſword, he muſt be killed by a ſword. Here is the patience and the faith of the Saints. Ver. 9. 10.

Here is ſhewed, that the things ſpoken of this great beaſt, are very ſecret & myſticall, & can be vnderſtood of none but thoſe only, whoſe eares and eyes God openeth to heare and ſee, & vnderſtand, that is, the very elect of God: as for al Papiſts & worldlings, their eares & eyes are ſealed and ſhut vp, they cannot vnderſtand them, but do ſtil worſhip the beaſt, aſcribing vnto him diuine power and honor.

In the 10. verſe the iudgement and vengeance

geance of God is denounced against the Roman Monarchy, both former and latter, which as it hath long oppressed the Church with cruell bondage, and drawne thousands into perpetuall captiuity; so it selfe also should be cast downe, withall the adherents thereof, both in this life and that which is to come. For as the Roman Empire did tyrannize ouer the world, and led millions into spirituall captiuity and bondage: so herein is auouched, that according to the iust law of quittance, it selfe should be brought to the same lore. And as this beast had murdered many by the sword; so he himselfe must be murdered by the sword also, as the
2.Thes.1.6. Apostle sayth, *God is iust, and therefore will recompence tribulation to them that trouble his Church.* Now all this seemeth vnto me, to be a cleare prophesie of the fall and finall destruction of the Roman Empyre, which indeede considering the pitch that it was at, may seeme a thing strange and incredible: and therefore the holy Ghost stirreth vs vp to attention in the 9. verse, as to a thing of great wonderment, and admiration: for if the Roman Monarchy fall, the Papacy must of necessity fall with it. For the Roman Empire is that beast, which beareth vp the whore of

Babilon,

Babilon, as appeareth in the 17. Chapter of this Propheſie, where we ſhall (God willing) plainely, and at large heare of the ioynt deſtruction of them both together.

It is added. *Here is the patience and the faith of the Saints.* That is, here is required great patience of all Gods children, to waite and tarry till the performance and accompliſhment of thoſe things, and alſo faith and full aſſurance to beleeue, that they ſhall in Gods appointed time come to paſſe. For few do beleeue theſe things, and therefore waite not with patience for the accompliſhment thereof.

And I beheld another beaſt comming out of the earth, which had two hornes like the Lambe, but he ſpake like the dragon. Verſe 11.

Hauing deſcribed the firſt beaſt which is the Roman Empire: now the holy Ghoſt commeth to deſcribe the ſecond beaſt, which is the Papacy, or the Kingdome of the great Antichriſt: for although he be deſcribed before in regard of his Monarchy; that is, the ciuill iuriſdiction, which he exerciſed as he was the ſeuenth head of the beaſt, and head of the Empire; yet here he is deſcribed after another ſort, that is; according to his Eccleſiaſticall authority: and there-

fore he is called another beast, or a beast differing from the former, in that he exerciseth another power, besides the power of the Heathen Emperours of *Rome*, which is his spirituall Iurisdiction, in which respect he is called the false Prophet.

This second Beast riseth out of the earth, as the former rose out of the sea: then it appeareth that Antichrist is, by his breed, a son of the earth; obscurely borne, and by little and little creeping vp out of his abiect estate as did the Turke. It is here most truly sayd that the kingdome of Antichrist ariseth out of the earth, and is the very breed of the earth: for assuredly it neuer came from Heauen. It was first hatched out of couetousnesse, ambition, pride, murders, treasons, poysoning, sorceries, enchantments, and such like. For all stories do shew, that from these rootes the Papacy grew to his exceeding height and altitude.

This second beast hath *two hornes, like the Lambe*; Whereby is meant his ciuill and Ecclesiasticall power, or his Kingdome and Priest-hood; which he falsly pretended to come from the Lamb: and therfore he giueth in his armes two keies, and hath two swords carried before him. So *Boniface* the eight shewed

ſhewed himſelfe one day in apparrell as a Pope, and the next day in armour as the Emperor; and the two hornes in the Popes Miter are ſignes hereof. But the Holy Ghoſt here telleth vs, that theſe two hornes are not the hornes of the Lambe, but only *like* the hornes of the Lambe: for he receiued not his power from the Lambe Chriſt, but from the diuell, that is, the dragon with ten hornes. Then thus it is, the Papacy is the ſeuenth head of the firſt beaſt, that is, the Empire; and yet a beaſt by it ſelfe, with two hornes like the Lambe, in reſpect of his ioynt power and authority, both Eccleſiaſticall and ciuill, in which reſpect he is called euen the eight: and one of the ſeuen, ch. 17. 11.

Although this ſecond *Beaſt haue two horns like the Lambe, yet he ſpake like the dragon*, that is, all his words are workes, practiſes and proceedings, lawes and decrees, are for the dragon, of whom he hath his power and throwne, and great authority. So that whatſoeuer he pretendeth in religion, and matters of Gods worſhippe, as though he would be like the Lambe; yet aſſuredly he is altogether for the dragon and the diuell: he is aſſured vnto them: as all experience doth manifeſtly witneſſe.

Verse 12. *And he did all that the first Beast could do before him: and he caused the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed.*

Heere is shewed that this second beast was as mighty and strong as the first beast, and could do as much as he, euen in his presense. Whereby is noted the great power and authority of the papacy, in performing as much in the seruice of the Draggon against God and his Church, as euer the Empire of the Heathen, and those wicked Emperours could do: yea he did much more against Christ, and his Religion, then euer the persecuting Emperors could do, euen then when they were at their highest pitch. And all this he did in his presence, that is, in the sight and open view of the whole Empire, or whole world.

And hee caused the earth, and them that dwell therein, that is, all Papists, and worldlings, *to worship the first beast*, that is, to receiue the worship and religion of the old Roman tyrany, which set vp and maintained Idolatry. So then, although the power in the Papacy came vnder the name of Christ, yet in truth it was the same with the power of the persecuting Empire: for the Heathen

Empe-

Emperours condemned the true worſhip of God, and ſet vp falſe worſhip, euen the worſhip of diuels, which is Idolatry, and ſo do the Popes alſo. So then we ſee, that this ſecond beaſt is all for the firſt beaſt, that is, he leuieth all his power and authority, to ſet vp the worſhip and religion of the old Roman tyrants; and to force all men by cruell lawes and decrees, to receiue & embrace the ſame. So this ſecond Beaſt is nothing better then the firſt, nay in truth a great deale worſe.

And he did great wonders, ſo that he made fire to come downe from Heauen on the earth, in the ſight of men. Ver. 13. 14.

And deceiueth them that dwell on the earth, by the ſignes which were permitted him to do in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make the image of the beaſt, which had the wound of a ſword, and did liue.

Theſe 2 verſes do containe 2 ſpeciall things: the one is, the falſe & fained miracles of Antichriſt: the other is, the curſed effect thereof.

To the firſt, which is the wonders and myracles which Antichriſt ſhould worke, it is heere ſayd, that he ſhould *make fire come downe from Heauen*, as *Elias* did. The meaning whereof is not, that the Popes

could indeede cause fire to come downe from Heauen, as *Elias* did: but in the opinion of the blind world they seemed to haue as great power as *Elias* had. For partly by counterfeite miracles, and partly by some strange things done by the power of Satan, the seduced world hath verily beleeued, that the Pope and his Clergy had as great power to worke miracles as euer had *Elias*.

Touching the second thing, which is the Effect of these wonders: It is here sayd that the inhabitants of the earth, that is, Papists and Worldlings, were grossely deceiued and deluded by them, euen by those lying wonders, which were permitted him to do in the sight of the beast, that is, in the face and open view of the Empire: According as the Apostle foretold, that *the comming of Antichrist should be by the effectuall working of Satan, with all power and signes, and lying wonders, and in all deceiuableness of vnrighteousnesse among them that perish, &c.* But concerning the Popish counterfeite signes and wonders, it is needeles to write, being so well knowne vnto all men, as they are, and so common and notorious in all stories.

2. Thes. 2.

Saying

Saying to them that dwell on the earth, that they should make the Image of the Beast, which had the wound of a Sword, and did liue. Verse 14.

Now Antichrist hauing gotten the world vnder him, by his counterfeite miracles, doth lay his commandement on them, to make the Image of the Beast. Now what is here meant by the Image of the Beast, is somewhat hard discusse: some thinke, that by the Image of the Beast, which had the wound of the Sword, and did liue, is meant the repairing, and the restoring of the decayed estate of the Empire, by the Popes, to his full strength and vertue. We doe reade that the estate of the Empire vnder *Nero, Otho, Galba, and Vitellius*, was weake and feeble, in in comparison of that which it was before, vnder *Augustus, Tiberius*, and *Claudius*. We doe read also that the Gothes and Vandals made horrible rents and dissipations in the Roman Empire. We doe further reade, that the Empire was deuided and rent in peeces; so that there was the Emperour of the East, and the Emperour of the West; yea at last, the Empire of the West fell quite downe: so that for the space of 300. yeeres and more, there was no Emperour of the West, till the

Bishop

Bishop of *Rome Leo* the third made *Charles* the great, the King of *France* Emperor. Then was the Empire of the West againe erected, and in time grew to as great an height vnder the dominion of the Popes as before, yea far greater. Now I say, some do take this restoring of the decayed estate of the Empire, by the Popes, to his former strength and power, to bee the *making of the Image of the Beast, which had the wound of a Sword, and did liue.* But for my owne part I cannot bee of that opinion; and my reason is, that the restoring of the decayed estate of the Empire to his former condition, was the setting vp of the Beast himselfe: for the Empire is the Beast, and not the Image of the Beast, for wee must needes grant, that the Beast and the Image of the Beast, are two seuerall things. But the Popes in recouering the Empire to his pristinate estate, set vp the beast againe: and therefore not the Image of the beast. Therefore the Image of the beast, cannot be vnderstood of the restauration of the decayed estate of the Empire. Besides this, it is here said, that the inhabitants of the earth had a great hand in making this Image.. But the inhabitants of the earth bare small sway in the recouering and erection of the

the Empire. (For therein the Popes were all in all, after it came into their hands) Therfore this cannot be vnderstood of the Empire, but of some other things; let vs then diligently search out what may be the true meaning of this place. It must needes bee granted, that by the beast, which had the wound of a sword and did liue, is meant the recouered estate of the Empire, as before verse 12. And by the Image thereof, I vnderstand the forme of gouernement: for an Image doth signifie a likenesse, a similitude, a figure or forme of a thing. And as in all ciuill and Ecclesiasticall regiments, there is both a substance and a forme; a matter and a manner: so here, hauing before set downe that Antichrist had erected the substance and matter of the old Roman tyrany; now he sheweth, that he should also set vp the image & forme of the same. For before verse 12. it is said, that Antichrist this 2. beast caused the world to worship the first beast, that is, to receiue and imbrace the lawes, worship, and Religion of the old Heathenish Rowan tyrants, as before hath bin shewed: and now here is added, that he did not content himselfe with causing the inhabitants of the earth to worship the old beast, in the substance of his religion, but also

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he layeth Commandements vpon them, to make his Image, that is, to erect an externall forme of Ecclesiasticall gouernement, after the very paterne and forme of the gouernement of the old Empire; yea so like it, that it is called the very Image of the same. For as the forme of gouernement vnder the old Emperours, was cruell and tyranicall, and altogether bent against the Church: so the forme of Ecclesiasticall gouernement vnder the Popes, was cruell and tyrànicall, and altogether bent against the church; and therefore here it is called the Image of it: for it is as like it as it can looke. Then it followeth that Antichrist hath set vp that externall forme of worship, which the Idolatrous Romans of old vsed; and that he hath renued the persecuting Empire, not only in substance of matter, but also in forme of gouernement: and therefore I conclude, that the Popish Church-policy, and externall regiment, is the very Image of the Beast.

Here the Inhabitants of the Earth are said to make the Image of the Beast, because they gaue their consent to the making of it: for indeed the Popes themselues were the chiefe Agents and doers in it.

Ver. 15. *And it was permitted vnto him, to giue a Spi-*

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rit vnto the Image of the Beaſt, ſo that the Image of the Beaſt ſhould ſpeake, and ſhould cauſe that as many as would not worſhip the Image of the Beaſt ſhould be killed.

Here is ſhewed, that this Image of the Beaſt was not a dead Image, but a liuing Image: for antichriſt put a ſpirit into it; that is, life and power, & great authority; inſomuch that this Image could ſpeake, and not only ſpeake, but ſpeake with great authority and terror: ſo as whoſoeuer would not worſhip this Image, that is, ſubmit himſelfe to the Popiſh Hierarchie, ſhould be put to death. But may ſome man ſay, how did this Image ſpeake? I anſwer, by the Popes Clergy. For the Romiſh rabble of Cardinals, Abbots, Monkes, Prieſts, Friers, and all that curſed corporation, were the very breath, life, and ſpirit of this Image: I meane, that the life-bloud of their externall regiment, did lye in the execution thereof by the Clergy, as it were in certaine Arteries and Veines. For what was their outward forme of gouernment, without this cruell execution of their ſtinging Clergy men, but as a dead Image without life? But when Antichriſt had once conſecrated and erected his Romiſh Prieſthood, then did hee put life into his Image, which

which before he had caused to be made and erected. Then we do plainely see, that the popish Hierarchy is not a bare resemblance of the old Roman policy, to stand as a picture on a wall, but hath a spirit put into it by the false Prophet, and speaketh with such power and terror in all Kingdomes, that it causeth all to be put to death that will not submit themselues vnto it, and fall downe and worship the beast. Who knoweth not this, that as many in the Countries as would not embrace Popery, and the old Roman tyrany: the Popish Clergy, their Inquisitors, and other Officers, did condemne them in their Courts, as Heretikes, Schismaticks, and deliuered them ouer, being condemned, to the secular power to be put to death.

Ver. 16. *And he made all both small and great, rich and poore, bond and free, to receiue a marke in their right hand, or in their foreheads.*

Verse 17. *And that no man might buy or sell, saue hee that had the marke, or the name of the beast, or the number of his name.*

Antichrist is not content to murder and massacre in al countries, which wil not worship the Image of the beast; that is, stoupe to his gouernement and authority: but he will go yet a step further, and will haue all sorts of

of people brought in bondage vnto him, as his marked ſeruants. For as men vſe to ſet a brand vpon their ſheepe and other cattle, and to eare-marke them, that it might openly and manifeſtly appeare to whom they appertaine: ſo doth Antichriſt this Romiſh beaſt, cauſe all men in all Kingdomes to carry in open view his marke or brand, whereby all may ſee that they do appertaine vnto him,

It is here ſaid, that all the vaſſals of Antichriſt, of what degree, eſtate or condition ſoeuer, muſt receiue this marke in their right hand, or in their forehead: that is, they muſt openly confeſſe and practiſe the worſhip and Religion of the Beaſt. For the forehead is put for the profeſſion; and the right hand for the action: ſo that in one of them at the leaſt, euery man muſt openly declare, that he acknowledgeth the Pope of Rome to be Lord of his faith.

Moreouer it is added, *That no man might buy or ſell, ſaue he that had the marke, or the name of the Beaſt, or the number of his name:* the meaning is, that no man might traffique in the world, or haue any dooings amongſt men; nay, hee might not bee ſuffered to liue, except he had the marke of the beaſt

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in his forehead, or in his right hand; that is, vnlesse he did professe and practise the worship, the Religion, the Lawes, and decrees of the Pope. For the marke of the Beast is put for his Worship, Religion, Lawes, decrees, regiments, and policy.

Moreouer the Popes vassals haue not only his marke vpon them, whereby they may be knowne, but also the name of the Beast; for they must be named after him, euen as children beare the name of their Fathers, and must be called of the Pope, or *Papa*, Papists. And not only so, but also they haue another priuy marke vpon them, and that is the number of his name, which is *Latinos* or professors of the Latine Religion, Latine Kingdome, and Italian Church, as shall by and by appeare.

Now then to grow to a conclusion, and to make a briefe recapitulation of all things here spoken concerning the second beast, which is Antichrist: Let vs consider what increasings and proceedings he hath made, as it were by degrees.

First, although he hath two homes like the Lambe, that is, ciuill and Ecclesiasticall power; yet hee speaketh like the Dragon, that is, he bendeth all his power and authority,

rity, words and workes, for the Diuell.

Secondly, he doth as much as the first beast could do in the seruice of the Dragon.

Thirdly, he causeth the first beast to be worshipped, that is, establisheth the substance of his religion.

Fourthly, he maketh the image of the beast, that is, addeth a forme to the substance.

Fiftly, he putteth life into his Image by his Clergy.

Sixtly, he will haue this Image worshipped, and yeelded vnto, on paine of death.

Lastly, he will haue all men of all conditions to weare his liuery, and to receiue his marke, as it were his hired and couenant seruants.

Here is wisedome: Let him that hath wit, Ver. 18.
count the number of the beast: for it is the number of a man, and his number is six hundred threescore and six.

Now last of all the holy Ghost telleth vs, that it is a very high point of wisedome and vnderstanding, to count the number of the beast, and requireth a sharpe and pregnant wit; and withall telleth vs, that it is the number of a man; that is, such as a man endued with Gods Spirit may finde out. Then we are encouraged to search into it, sith

it is within the compasse of mans reach. It is no impossible thing. If therefore we could find out his name, we would desire no more then the field were won, for his name would discouer him, and descry him to all the world, and quite stop the mouths of the Papists, so as they should neuer haue any thing more to say. For if Saint *Iohn* had sayd expressly and in plaine tearmes, that the Popes of *Rome* are this second beast, and the very Antichrist himselfe, then the Papists had bin put to perpetuall silence, all matters quasht, and all controuersies ended betwixt them and vs for euer. But here the Holy Ghost doth not tell vs his name plainly, but mystically, as many other things in this booke, that the worldlings which should fulfill them might be blinded, whilst the eyes of Gods elect are opened to see into the truth of all these matters. Well, to come to the point: S^t. *Iohn* doth only here set downe the numeratiue letters of the beasts name. He wrote in Greeke, and he onely setteth downe three Greeke letters or characters; which in Greeke numeration make sixe hundred sixty sixe. Now further we are to note, the numeratiue letters of the Greeke word *Lateinos* do make iust this number. And yet fur-

further we are to obſerue as a very ſpeciall thing, that *Irenæus*, an ancient Father of the Church, who liued very neere vnto the Apoſtles times, mentioneth this word *Lateinos*, as the name of the beaſt. And moreouer affirmeth, that it was a common receiued opinion in his time, and before, that the Beaſt ſhould be ſo called. Iren. lib. contra hæreſ.

Now then let vs conſider how this fitteth. Firſt, we know that the numeratiue letters of *Lateinos* do iuſtly fit Saint *Iohns* Greeke numeratiue letters. Secondly, we know that Antichriſt is the head of the Latine Church, or Latine Empire: and therefore this very *Lateinos*. For here we do not enquire after the name of any particular man, but about the name of a Kingdome; for the beaſt is a kingdome, and a ſucceſſion of men. Now *Italy* in old time was called *Latinum*, and the Italians *Latini*: which noteth of what Country the Beaſt ſhould come. Moreouer, the beaſts name, or name of the Roman Empyre is *Lateinos*, becauſe the Empire both vnder the Heathen tyrants, and the Popes eſpecially, had all their religion, ſeruice, prayers, lawes, decrees, writings, and tranſlations in Latine: all was in Latine, Latine. The Pope

preferred his Latine translation of the Bible, before the Hebrew and Greeke originalls. Thus then it is, S^t. *Iohn* telleth vs flatly, *the number of the beast is six hundred sixty six: Irenæus* sayth, that *Lateinos* is his name, which containeth iust that number. Therefore here we haue his name, here he is found. For if his name be *Lateinos*, we need search no further, we know who it is, we know who is meant: for is not the Pope *Lateinos*? are not the succession of them *Latini*? are they not the heads of the Latine Church, and Latine Empire? Haue they not all their worship and seruice in Latine? Are they not Latines? for what is the name of the Roman Empire but *Lateinos*? And what is the name of the Popish Hierarchy but *Lateinos*? True it is indeed which the Papists say, that many names may be inuented, whose letters make this number: but the Spirit of God speaketh not of fained names, for thereof can come nothing but vncertainety: but he willeth vs to count the number of his name, which then the beast had, that is, *Lateinos*. I do thus then conclude. The beast is a Kingdome, and the Papacy is the Kingdome of the Latines; Therefore the Papacy is the beast.

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The Papacy is *Lateinos* and containeth the number of the beast. For what other Monarchy can be shewed since this *Reuelation* was giuen, whose numeratiue Letters containe this foresayd number? Assuredly none. And therefore out of all doubt Saint *Iohn* pointeth at the Roman Empire, and Monarchy of the Popes. For *Lateinos* doth both containe the number of the beast, according to Saint *Iohns* computation, and also his name, which is the Latine Empire, or Roman Empire. And thus haue we heard the description of these two huge and monstrous beastes, the Sea-beast, and the Land-beast; which both from the Apostles time hitherto haue indeede played the beasts against CHRIST and his Church, and still do play the beastes, and will neuer cease playing the beasts, till their hornes, and hooues, heads, and bodies be cleane cut off, which will be shortly, as wee shall heare anon.

CHAP. 14.

VVE haue heard in the former Chapter the description of the two great and dreadfull beasts. Wee haue heard how

mightily they haue preuailed now many yeares, & raigned as Monarches of the earth. Now in this chapter we are to heare the fall and ruine of them both. So that the maine drift and scope of this chapter, and all the chapters following, vntill the 20th. chapter, is to shew, that both the Roman Empire, and the Papacy shall ebbe as fast as euer they did flow, shall waine as fast as euer they did waxe, shall decrease as fast as euer they did increase, & fal downe as fast as euer they did rise vp, euen vntill they come to
Verse 1. vtter ruine and desolation.

This Chapter containeth seuen principall things.

Firſt, it sheweth that God had his Church
Ve.2.3.4.5. vpon the earth euen then, when it seemed to be vtterly extinct by the preuailing of the two outragious beasts.

Secondly, it sheweth that the poore per-
Verse 6.7. secuted Church did sincerely and zealously worship God euen in the fire and flames of afflictions.

Thirdly, it sheweth that the Gospell shall
Verse 8. be preached with great successe in these last dayes throughout many Kingdomes.

Fourthly, it sheweth that *Rome* shall fall
V.9.10.11. downe at the Preaching of the Gospell.

Fiftly,

Fiftly, it sheweth that all Papists shall be condemned, and cast into hel fire for euer. Ver. 12. 13.

Sixtly, it sheweth that it shall go well with Gods elect, which hauing refused the worship of the beast, do liue and die in the Lord.

Lastly, it describeth the day of iudgement, wherein all both good, and bad shall haue according to their deserts. Ver. 14. &c

Then I looked, and behold a Lambe stood on the mount Syon, and with him an hundred forty and foure thousand, hauing the Fathers name written in their foreheads. Verse 1.

Now at the last the Holy Ghost bringeth in Iesus Christ vpon the Theater of the world, as it were to play his part in this tragedy, and to helpe the poore weake woman, which we heard of before, against the Dragon, and the two monstrous beasts, which would haue torne her in pieces, and vtterly deuoured her, if this Lamb Iesus Christ had not stept in and rescued her. Well, now commeth in our Lord Iesus, and beginneth to stir in these matters, and to take vpon him the protection and defence of the poore helplesse woman, against both the dragon, and the dragons two great instruments. But some may say, what is a poore Lambe to encounter with a dragon, with a

Lyon, with a Leopard, and a Beare? I answer, that although Christ be a Lamb to his Church, euen the lambe of God that taketh away the sinnes of the world, and the Lamb that was a slaine sacrifice from the beginning, for the redemption of his elect: yet to all his enemies he is a most strong and terrible Lyon, euen the Lyon of the tribe of Iuda, as he is called before. Now this most terrible lion, euen the Lord of hosts, the Lord mighty in battell, commeth forth to protect and defend his Church against all her enemies, who is of such infinite might and puissance, that neither the old Dragon, nor his young imps, nor all the cursed hell-hounds that barke and bite, and take their part, shall euer be able to stand in his hands: For rage they neuer so much, he shall hamper them all well enough. For though he hath giuen them the reine a long time, and let them alone, and suffered them to play the tyrants with the woman his spouse; yet now he wil no longer put it vp at their hands, but will vp and maintaine the womans cause, and beare her out against them all: nay, he wil make readie his bow, that he may shoote off, and make his arrowes drunk in the blood of her and his enemies, & wil whet his glitte-

Chap. 5.5.

ring

ring ſword, that he may ſheath it in the heart of Antichriſt and all his adherents. Therefore now let both the great beaſts and their Sire looke to themſelues; for here comes in one that wil knock them al downe, and lay them in the duſt, that they ſhal neuer riſe vp again. For this cauſe now at length S. *Iohn* in a viſion ſeeth a Lamb ſtand vpon mount *Syon*, that is, Chriſt preſent with the church. For mount *Syon* was an ancient figure of the Church; as it is written. Mount *Syon* lying Northward is faire in ſituation: it is *the ioy of the whole earth, and the City of the great King*. And againe, *The law ſhall goe forth of* Syon, *and the Word of the Lord from* Ieruſalem.

Pſal. 148. 2

Mich. 4. 2.

Moreouer, Saint *Iohn* ſeeth heere *with the Lambe an hundred forty and foure thouſand*: that is, the particular members of the Church, putting a certaine number for an vncertaine, and ſpecially alluding to the ſealing of the twelue Tribes of *Iſrael*, as before hath beene ſhewed. For it might be demanded, where the Church was, when all the World wondred, and followed the firſt beaſt? And alſo when all, both ſmall and great, rich and poore, receiued the marke of the ſecond beaſt? Saint *Iohn* anſwereth, that euen then in the midſt of the heate of perſecutions

Chap. 7. 4.

secutions God had his hid and inuisible Church, whom Iesus Christ did protect and preserue euen in the very flames of persecutions, being alwaies present with them, and amongst them, as he said to his Disciples a little before his bodily departure from thē. *Loe, I am with you euen vnto the end of the world.* And here he is said to *stand vpon mount Syon with his hundred forty and foure thousand.* And it is added, that this number of Gods faithfull elect Children *had the fathers name written in their foreheads*: That is, they did professe, & practise the doctrine & religion of God their father only, vtterly renouncing and abhorring the worship & religion of the Beast. For the fathers name in this place is set opposite to the marke of the beast; to signifie, that as the worshippers of Antichrist receiued his marke: so the true worshippers of God receiued his brand, which is his spirit, and the fruits therof, wherby they were perfectly discerned from those which had the beasts marke. So then it cleerely appeareth from this place, that God preserued many thousands of his true worshippers, euen in the daies of the great Antichrist, when there seemed to be very few or none remaining vpon the earth, as it was in the dayes of *Elias.*

Elias. In vaine therfore do the Papists aske vs where our Church was before *Luthers* time sith the holy Apostle heere stoppeth their mouth and telleth vs plainely, that Christ had his little flock in the Wildernesse, euen then, when it was in greatest streights, and as we say, driuen to the wals. And therefore visibility is no sound note of the Church, as the Papists do most ignorantly dispute. For it is a fond and absurd kind of reasoning, to say there is no Church at all, because it doth not visibly appeare: as if a man should reason that there is no Moone in the Heauens, because sometimes there is none seene, as in the change.

And I heard a voyce from Heauen, as the sound of many waters, and as the sound of a great Thunder: and I heard the voyce of Harpes harping with their Harpes. Verse. 2.

Here is set forth how his company of true worshippers do magnifie and praise God, for his great mercies towards them. First, *Iohn heareth a voyce from Heauen*, that is, an heauenly voyce, or the voice of the church praysing and glorifying God. For we haue heard before, that Heauen in this Booke is sometimes put for the Church vpon the earth, and the reasons thereof: Whereseuer Chap. 8. 1.

the

therefore the Church is assembled to heare the Word and to pray, and giue thankes; there is a voyce from Heauen, or an heauenly voyce. Now this voice is compared to three things: first to the sound of *many waters*. Secondly, to the sound of a *great Thunder*. Thirdly, to the *voice of Harpes, harping with their harpes*. It is likened to many waters, because it proceedeth from sundry sorts of people, of sundry Nations, Countries, and Kingdomes, as the word *Waters* is taken afCha. 17.1. terwards in this Prophesie. It is compared Ch. 17.15. to *Thunder*, because the prayers and inuocations of the true Church are as loud in the eares of God as any thunder-cracke. It is compared to *Harpes harping with their Harpes*, both because their spirituall worship and seruice is as sweete vnto God as any musicke vnto men: as also because all Gods faithfull people do tune together among themselues, and in their worship, as the strings of a well tuned instruments of musicke, or as many Musitions playing together, which make a sweete harmony, and most melodious Ditty.

Ver. 3. *And they sung as it were a new song before the Throne, and before the foure Beasts, and the Elders, and no man could learne that song,*

song, but the hundred forty and foure thou-
sand, which were bought from the earth.

Now it sheweth how this holy society of the faithfull doe continue their prayſing and glorifying of God. They are not weary of well doing, but hold on constantly in the course of Gods worship, hauing new songs of thankesgiuing in their mouthes, and ſeruing God dayly with renewed affections, as men inflamed with the zeale of Gods glory: and all this they doe performe before the throne, before the foure beasts, and the Elders; that is, in the presence of God, and his Angels, and his holy congregation. And no man could learne that song, but the hundred forty and foure thousand, that is, none of the reprobates and vngodly worldlings could inwardly feele and vnderstand this spirituall worship, but only the Elect, to whom it is giuen to vnderstand the secrets of God, and the mysteries of his Sons Kingdome.

These are they, which are not defiled with wo- Ver. 4.
men, for they are Virgins: these follow the
Lambe whereſoeuer hee goeth: these are
bought from men, being the first fruits vn-
to God, and to the Lambe.

And in their mouthes was found no guile: for Ver. 5.
they are without spot before the thron of God.

This

This holy company are not defiled with women, that is, with grosse and diuers sinnes, or rather with Idolatrous pollutions. *For they are Virgins*, that is, chast worshippers of God, which are not polluted with the defilements of Antichrist. *These follow the lamb Christ whereseuer he goeth.* They heare his voyce; they professe his worship, and obey his doctrine; they abhor Antichrist, they follow not the Beast, nor receiue his marke. *They are bought from men, and bought from the earth*, as it is said before, that is, they are redeemed and bought with a price from the corrupt lumpe of mankind, and cursed race of *Adam*, that *they might bee the first fruits vnto God, and to the Lambe*, that is, wholly consecrated to his worship, and to serue him in righteousnesse and true holines all the dayes of their life. *In their mouths was found no guile:* That is, they do declare their innocency aad vprightnesse both in their wordes and workes, as those which Christ hath chosen out of this World, and bought with a price thorough his bloud, in whom they are without spot or specke before God.

Ver. 6. *Then I saw another Angell flye in the middest of Heauen, hauing an euerlasting Gospell, to preach vnto them that dwell on the earth,*

earth, and to euery Nation, and Kindred, and Tongue, and People.

Saying with a loud voyce, Feare God, and giue glory vnto him: for the houre of his iudgement is come, and worship him that made Heauen and Earth, and the Sea, and the Fountaines of waters. Ver. 7.

Hitherto the holy Ghost hath taught vs how the Church was preserued vnder the tyrany of Antichrist, and greatest waues of persecutions; and that euen then they did purely and faithfull worship the true God. Now hee proceedeth to foreshew the ruine and downefall of Antichrist, and plainely to prophesie the vtter decay of the Kingdome of Babell. This doctrine therefore we are to hearken vnto with great attention & cheerefulnesse, because it doth so much concerne our good, and the good of the whole church, also because we liue in the dayes, wherein we see it is in part fulfilled.

First, therefore wee are to vnderstand, what is meant by this Angell heere mentioned, to wit, not any celestiall Angell, or inuisible spirit, as it is sundry times taken before: but by this Angell and the two Angels following, are meant all the faithfull Ministers of the gospel, which should be raised vp in

in these last dayes, for the ouerthrow of Rome, and the deliuering of the Church from vnder the captiuity of Antichrist: which may plainely appeare by this that is said, this Angell preacheth the euerlasting Gospell vnto them that dwell on the earth, which cannot properly agree to the celestially spirits. We haue heard out of the tenth Chapter, that Iesus Christ did open the little Booke, which is the Bible, and did giue authority to his faithful Ministers to go preach and publish the doctrine thereof to many Nations, Countries, and Kingdomes: now vnto that agreeth this which is here spoken of, and is a further opening and declaring of that which is there set downe. For as there Iesus Christ commeth downe from Heauen, and openeth the little Booke, which had bin long shut vp vnder the darkenesse of Popery, and the smoke which came out of the bottomlesse pit: so here Christ Iesus raised vp his faithfull Ministers and Preachers, to publish and proclaime the doctrine of the Gospell, which had long laine hid vnder the outragious persecutions of the two monstrous and most hideous beasts. To this also agreeth that which is written in the eighteenth Chapter of this Booke, where Saint

Ch. 10. 11.

Iohn seeth an Angell come downe from Heauen, hauing great power, so that the earth was lightened with his glory. By which Angell is meant all the Preachers of this age. And the Angell is sayd to haue great power. For what is more powerfull then the ministry of the word. And moreouer it is sayd, that the earth was lightned with his glory, that is, with the brightnesse of the preaching of the gospel, wherby the darknes of popery was dispersed and driuen away, and *Babylon* falleth vpon it, as there you may reade, & as here we shall see the like effect by and by.

Moreouer it is here sayd, that *this Angell flyeth in the middest of Heauen*: that is, very swiftly carrieth this euerlasting Gospell through all the Church. For when Gods appointed time was come, wherein hee would go about the ouerthrow of Popery, he caused his euerlasting Gospell to be set abroach, and to spread ouer many Kingdomes and Nations, as we see this day. Now because these Kingdomes, where GOD would haue the knowledge of his Gospell diuulged, were many and great, therefore here is expedition required: and this Angell both carry it, not standing, but flying. And all this wee see perfectly fulfilled

with our eyes, when GOD rayſed vp *Luther*, *Zuinglius*, *Melanthon*, *Peter Viret*, *Caluin*, *Bucer*, *Bullinger*, *Peter Martyr*, and all their Worthy ſucceſſors vnto this day, which haue ſpread the euerlaſting Goſpell very far, and carried it very ſwiftly ouer *England*, *Scotland*, *Germany*, *Denmark*, *Polonia*, *Swenia*, *Ruſſia*, and many parts of *France*, and *Flanders*. Another reaſon why this Angell is ſayd to flye in the middeſt of Heauen, is becauſe no power of man ſhall euer be able to ſtay the courſe of this euerlaſting Goſpell which this Angell carrieth abroad, no more then men are able to ſtoppe the courſe of the Sun in the Heauens, or a cloud in the skie. For this Angell flyeth in the midſt of Heauen, far aboue the reach of the beaſt, and all Kings and Potentates that ſtand for the kingdome of the beaſt. Therefore let them do all what they can, they ſhall neuer be able to ſtop the courſe of the Goſpell. For it is called the arme of God, and his very arme holdeth it forth to the world, and who is able to bend it in, or to turne it backward?

There be three reaſons, why the Goſpell is called euerlaſting.

Firſt, becauſe it is in his owne nature euer-

euerlasting, as it is written, *the word of the Lord, indureth for euer.* 1. Pet. 1. 25.

Secondly, because it putteth vs in possession of euerlasting things. As it is written, *Thy word, O Lord, endureth for euer in Heauen.* Psal. 119.

Thirdly, and principally, because as it was long before Antichrist was hatched, so it shall continue, when he and his kingdome is dead and rotten.

Saying with a loud voice, Feare God, and giue glory, vnto him, &c. Verse 7.

Heere is set downe, the doctrine, which this Angell preacheth with a loud voyce, that is, with great zeale. The summe whereof is this, *Feare God, and giue glory vnto him, and worship him that made Heauen and earth, &c.* The sence is, that the true and euerliuing God should onely be feared, and worshipped, and all glory should be giuen to him alone through Christ, and none to Antichrist, none to Cardinalls and Legats, none to Angells, none to Saints, none to Images, roodes, crosses, and crucifixes. Heere then is set downe an abridgment of the doctrine of this euerlasting Gospell, namely that men should only feare God and worship him, and giue

all glory to him alone, and not to any creatures. And the reason is yeelded, because the houre of his iudgement is come, that is, the time of the manifestation of the Gospel, or lawes of the most high God: for so the Word iudgement is often taken in the Scriptures. Here we are to obserue one speciall thing, to wit, that the Gospell, which this Angell flyeth withall, containeth the briefe summe of all the doctrine which *Luther*, *Caluin*, *Peter Martyr* and the rest haue taught out of Gods word, and agreeth in all points with it. For what other thing did they all preach, teach and write, but that men should turne from idols to the liuing God? from fearing, glorifying, and worshipping creatures, to feare, worship, and glorifie God alone which hath made all things? What other thing do all the Preachers of this age publish and proclaime in all their sermons, but this; *Feare God and giue glory onely to him?* Is not this the Epitome and short summe of the doctrine of all the Preachers of *England*, *Scotland*, *Germany*, *France*, *Denmarke*, and all the rest? and therefore I conclude, that this Angell must needs be vnderstood of the Preachers of this last age, which now these fourescore yeares haue

haue ſounded the Trumpet of the Goſpel againſt al the inuentions of popery. And bleſſed be God, we ſee theſe things fall out in our daies, and are eie-witneſſes of the fulfilling of them.

And there followed another Angel, ſaying, it is fallen, it is fallen, Babylon that great City: for ſhe gaue to all nations to drinke the wine of the wrath of her fornication. Verſe 8.

Heere is ſet downe the bleſſed effect of the Preaching of this euerlaſting Goſpell, which is the downefall of *Babilon*. For as when the cleere Sun ariſeth vpon the earth, the thicke miſts and clouds are diſperſed: euen ſo when the bright beames of the Goſpell do ſhine forth vnto the world, *Babylon*, that dark kingdom vaniſheth away incontinently. And as it is written in the 18. Chap. *So ſoone as the Earth was lightned with the glory of this euerlaſting Goſpel, Babylon immediately falleth.* Therefore now before I go any further, my purpoſe throgh the aſſiſtance of God, is to proue theſe fiue points out of this verſe, and that which followeth vnto the twenteth Chapter, to wit; Fiue maine points.

Firſt, that *Babilon*, here ſignifieth *Rome*.

Secondly, that *Rome* ſhall fall, and how.

Thirdly, that *Rome* ſhall fall finally, and

come to vtter desolation in this life.

Fourthly, by whom, and when it shall be ouerthrowne.

Lastly, the causes of the vtter ruine and ouerthrow thereof.

How *Rome* is to be taken.

But before I go about to proue that *Babylon* here is *Rome*, I would haue it carefully obserued, what is meant by *Rome*, *viz.* not the topography of *Rome*, that is, so much ground only as is compassed within the walls of that City, but the regiment, gouernment, and prerogatiue that is claimed by vertue of the monarchy, whereof *Rome* is the head. By *Rome* is meant the power and authority of *Rome*: or to speak plainly, by *Rome* is meant the Roman monarchy. Further, we are here to obserue the reason why the holy Ghost calleth *Rome Babylon*; for *Rome* litterally & properly taken, is not *Babylon*, in as much as they were two diuers Cities one in *Italy*, the other in *Chaldæa*: But *Rome* is called *Babylon* mystically, figuratiuely, & as the holy Ghost speaketh spiritually, and by a kind of allusion. For as the old Easterne *Babilon* did a long time oppresse the Church of the *Iewes*: so *Rome* this Westerne *Babylon*, hath long oppressed the Church of the Christians. As the Easterne *Babylon* did many yeares hold

Chap. 11. 8 A reason why *Rome* is called *Babylon*.

downe

downe the people of God, in miserable bondage and seruitude: so the Western *Babylon* did a long time keep the Christian Church in spirituall thraldom and misery. In which respects *Rome* is spiritually compared to *Sodom* and *Ægypt*: To *Sodom* for filthines, and to *Ægypt* for idolatry, and keeping Gods Church in spiritual bondage and slauery. And thus we see the reason why *Rome* is called *Babylon*, which is not simply, and properly, but after a sort, that is, by a phrase of speech, or trope which they call a *Metonymie*, or changing of names, when that is giuen to one thing, which is proper to another, for the likenesse of quality that it hath with it, or adioyned vnto it.

Now hauing shewed the reason why *Rome* is called *Babylon*, and what is meant by *Rome*, we are to proceed to the first point; which is, to proue that *Babylon* in this place signifieth *Rome*, which although it be granted of all sound Diuines, and auouched in the writings of the best learned both new and old, so as it shall neede no great proofe; yet I will adde three or foure reasons out of this booke, to make it more plaine and apparant. First, therefore, I do thus reason out of the 17th. chapter and last verse, *Babylon is*

that great City which reigneth ouer the Kings of the earth: but there was no other City which did reigne ouer the Kings of the earth, when *Iohn* write this booke, but only *Rome*: Therefore *Rome* is *Babylon*. For as for *Ierusalem*, it was at that time made an heape of stones. The first proposition is auouched by the Angell of God, expounding vnto *Iohn* what is meant by the great whore whose damnation hee had shewed him before; and by the woman which sat vpon a
Chap. 17. 18 scarlet coloured beast. *The woman which thou sawest, saith the Angel to Saint Iohn, is the great City, which raigneth ouer the Kings of the earth,* That is to say, *Rome*, or the Romish synagogue, and maligant Church. For the Angell could not speake more plainely, except he should haue named *Rome*, then to say thus, *The woman the great whoore of Babylon is the great City, which raigneth ouer the Kings of the earth.* For if one should say, the great City of *England*, euery man knoweth that thereby is meant *London*: if one should say, the great City of *France*, euery one knoweth that thereby is meant *Paris*: so when the Angell saith, *the great city which raigueth ouer the Kings of the earth*: all that liued in those times knew,

that

that thereby was meant *Rome*. For *Rome* was the chiefe City of the Monarchy, and is put in this booke for the whole Monarchy, and the Religion thereof, as hath bene ſayd before. Babylon is Rome.

My ſecond reaſon is this. *Babylon is the mother of whooredomes, and abhominations of the earth. Babylon is that great whoore, with whom haue committed fornication the Kings of the earth, and the inhabitants of the earth made drunke with the wine of her fornication.* Chap. 17. 5

But *Rome*, and none but *Rome* is ſuch a one. Therefore *Rome* is *Babylon*.

My third argument is this. *Babylon* is that City which hath had ſeuen ſeuerall gouernments. But only *Rome* hath had ſeuen ſeuerall kind of gouernments: therefore *Rome* is *Babylon*.

The propoſition is proued from the words of the Angell, expounding vnto *Iohn* what is meant by the ſeuen heads of the ſcarlet coloured beaſt, whereupon the woman ſate. *The ſeuen heads (ſaith he) are ſeuen Kings,* Chap. 17. 9 that is, ſeuen orders, or ſtates of Kingly gouernment; for 7. kings in this place are not put for ſeuen ſeueral men, which were kings, as ſome do take it: but for ſeuen ſeuerall

gouern-

that great City which reigneth ouer the Kings of the earth: but there was no other City which did reigne ouer the Kings of the earth, when *Iohn* write this booke, but only *Rome*: Therefore *Rome* is *Babylon*. For as for *Ierusalem*, it was at that time made an heape of stones. The first proposition is auouched by the Angell of God, expounding vnto *Iohn* what is meant by the great whore whose damnation hee had shewed him before; and by the woman which sat vpon a
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But *Rome*, and none but *Rome* is such a one. Therefore *Rome* is *Babylon*.

My third argument is this. *Babylon* is that City which hath had seuen seuerall gouernments. But only *Rome* hath had seuen seuerall kind of gouernments: therefore *Rome* is *Babylon*.

The proposition is proued from the words of the Angell, expounding vnto *Iohn* what is meant by the seuen heads of the scarlet coloured beast, whereupon the woman sate. *The seuen heads (saith he) are seuen Kings,* Chap. 17. 9 that is, seuen orders, or states of Kingly gouernment; for 7. kings in this place are not put for seuen seueral men, which were kings, as some do take it: but for seuen seuerall

gouern-

gouernments, as it is taken in *Daniel*. The
Dan. 7.17. *foure great beasts*, sayth the Angell there, *are foure Kings*, that is, foure Kingdomes, gouernments, or Monarchies, as all men know. So here by seuen Kings is meant the seuen seuerall regiments of *Rome*: That is to say, by Kings, Consuls, Decemviri, Dictators, Triumviri, Emperours, and Popes, whereof *the first fiue were then fallen* when *Iohn* wrote, *one was*, that is, the Empire, *and one was to come*, that is, the papacy.

My last argument is this. *Babylon* is that City which is scituate vpon seuen hills: but onely *Rome* of all Cities in the world is scituated vpon seuen hills, therefore *Rome* is *Babylon*.

The proposition is auouched by the Angell, which sayth in the seuenteenth chapter that the seuen heads of the scarlet coloured beast sat, *are seuen mountaines where the woman sitteth*, that is, seuen hills whereon the City of *Rome* is scituated, whose names are these: *Capitolinus*, *Palatinus*, *Auentinus*, *Exquilinus*, *Celius*, *Viminalis*, and *Quirinalis*, as al Poets, and Historiographers do testifie. One saith thus of *Rome*.

Virg. Geo. *Septem quæ vna sibi muro circundedit arces.*

Another thus:

Sep

Septem vrbs alta iugis toto quæ præsidet orbe. Propert.
Another called *Rome Eptalophos, the City with seuen heads*, that is, seuen hills. It is cleere then by these reasons, that *Babylon* in this place signifieth *Rome*. As for the exposition of the Papists, which affirme that *Babilon* here signifieth the vniuersall society of the wicked, it is fond and rediculous: For the holy Ghost saith, *Babylon is that City which raigneth ouer the Kings of the earth.* Ch.18.17. But to say that the vniuersall society of the wicked raigneth ouer the Kings of the earth, is absurd and rediculous. Therefore to say that *Babylon* is the vniuersall society of the wicked, is absurd and rediculous. The destinction of the *Iesuits* here is also as friuilous as their expositions; for they say, if *Babylon* be *Rome*, then it must be vnderstood of *Rome* vnder the heathen Emperors: but not vnder the Popes. But the Angell saith, *the woman, that is, the whoore of Babilon*, or Antichrist *sitteth vpon seauen mountaines: ergo* she sitteth at *Rome*, and *Rome* is the seat of Antichrist, and consequently *Rome* vnder the Popes, is *Babilon*. Moreouer, we may reason thus against the popish distinction; That which was *Babilon* vnder the Heathen Emperours, is the same

which

which is heere propheſied to be the chiefe City and ſeate of Antichriſt. But *Rome* was then *Babylon, ergo Rome* is now *Babilon*; for *Rome* is that City which the Angell ſayth ſhould be the ſeate of Antichriſt: And this booke doth ſhew, that the great Antichriſt ſhould raigne in the ſame City, where the Heathen Emperors had raigned: and therefore it ſtandeth firme, that *Rome* vnder the Popes is *Babylon*.

This being then granted, that *Babylon* heere is *Rome*; it followeth that *Rome* ſhall fall: for the Holy Ghoſt ſaith, *Babilon is fallen*, ſpeaking in the preſent tenſe, as the manner of the Scripture is in Propheſying of things to come. For whatſoeuer God hath determined to come to paſſe, is, as it were already done, becauſe of the certainty of it: and for this cauſe alſo the word is doubled: *It is fallen, it is fallen.* We ſee then moſt cleerely, that almoſt 1500. yeeres before *Rome* began to fall, the certaine fall thereof was foretold. This place of it ſelfe, is cleare enough to proue my ſecond point, which is, that *Rome* ſhall fall. But my purpoſe is reduce and gather all the fiue chapters following to certaine heads, to proue the maine points which I haue propounded: firſt then

Rome ſhal fall.

I

I reason thus, to proue the second point, that *Rome* shall fall. That City and Kingdome which hath the seuen vialls of Gods wrath emptied and powred downe vpon it, cannot stand, but must needs fall. But *Rome* is that City, which hath the seuen vialls of Gods wrath powred downe vpon it: Therefore *Rome* cannot stand long, but must needes fall: The proposition is manifest, and not to be denied. The assumption is proued throughout all the 16. chapter, and especially in the 10. and 12. verses, where *the vialls of Gods wrath are expressely sayd to be powred downe vpon the throne of the beast:* and in the 2. verse of that chapter it is auouched, that *the second viall was powred downe vpon the men which had the marke of the beast, and vpon them which worshipped his image:* How then can the throne of the beast hold out? or how can they which haue receiued the beasts marke stand vp long? For there is a great Emphasis or vehemency in the manner of speech. For he doth not simply say, the wrath of God, but the fulnes of Gods wrath: he doth not say, should be a little sprinkled, but powred downe as it were by pailefuls vpon the kingdom of the beast. How then can the kingdome of the beast stand, Ch. 15. v. 7.

ſtand, which hath ſo many great ordinances, and ſo many double Canons diſcharged and ſhot off againſt it? Surely it muſt needs fall. My ſecond reaſon is this. *The beaſt that was, and is not, and yet is, ſhall go into perdition.* Ch. 17. v. 8. But *Rome* is the beaſt that was and is not, and yet is: therefore *Rome* ſhall go into perdition. The aſſumption is ſet downe cap. 17. ver. 8. For the Roman Monarchy was great in the daies of *Iulius Cæſar, Auguſtus Claudius, Tiberius*; and therefore it is ſayd, that *it was*. But in the raigne of *Nero, Otho, Galba*, and *Vitellius*, it was greatly decayed, and therefore it is ſayd, *it is not*; meaning ſo great as it had bin: and yet in ſome ſort it was; and therefore it is ſayd, *and yet is. Now this beaſt ſhall go into perdition.* Therefore the Roman Monarchy ſhall be deſtroyed, and conſequently the Papacy. For the Roman Empire holdeth vp the Papacy, as it is written, *that the woman or whore of Babylon ſitteth vpon the Scarlet coloured beaſt, which had ſeuen heads and ten hornes:* that is, the Roman Monarchy, which beareth vp the whoore, and beareth vp the Papacy: but the holy Ghoſt ſayth, *this beaſt*, that is, the Roman Empire, *ſhall go into perdition.* Then it followeth that the papacy ſhal follow after

for

for if the beaſt that ſhe ſitteth vpon, and which beareth her, fall vnder her, then ſhe muſt needs fall together with him. But we ſee, God be thanked, that the Roman Monarchy is in a manner quite fallen, therefore the papacy cannot ſtand long.

My third argument is this.

The beaſt that was and is not, being euen the eight, and one of the ſeuenth, ſhall go into deſtruction. But *Rome* is the beaſt that was and is not, being the eight, and one of the ſeuenth: Therefore *Rome* ſhall go into deſtruction: The aſſumption ſet downe ch. 17. ver. 11. For the Papacy or dominion of the Popes, is the ſeuenth head of the beaſt in reſpect of their ciuill power, and yet a beaſt by themſelues, that is, an eight in reſpect of their Eccleſiaſticall power. Now the Angell ſaith flatly, *they ſhal both together go into deſtruction*, that is, both the Empire and the Papacy. For as the dominion of the Popes goeth downe, ſo alſo their worſhip and religion, goeth downe with it: and for this cauſe it is expreſly ſet downe in the ninteenth chapter, that *the beaſt and the falſe Prophet*, that is the Roman Empire, and the Papacy, *were both deſtroyed together*. Sith then the Holy Ghoſt hath ſpoken it twice for failing, that

Verſe 11.

ch. 19. v. 20

Rome

Rome shall go into perdition, and shall go into destruction; I take it to be a very sound consequence, that *Rome* shall fall, and shall be destroyed. But how shall it fall may some man say? Or wherein shall it fall? I answere, that it shall fall in the credite and estimation of her doctrine: It shall fall in wealth and riches: It shall fall in power and authority. And in all these it shall fall by degrees, as it did rise vp by degrees: It shall not fall at once, as it did not rise vp at once.

How *Rome* shall fall.

Ch. 16. 12. This is set downe in the sixteenth chapter where the fall of *Rome* is compared to the drying vp of the Riuer Euphrates, which was dried vp by degrees: Thus it is: Euphrates was a great Riuer, which did run very neere vnto the old *Babylon* in *Chaldea*, and it was the wall and fortification of the City, in so much that *Cyrus* and *Darius* the Kings of the *Medes*, and *Persians*, laying siege against it, could not take it till by policy they digged great trenches, and deriued the waters another way, and so dryed them vp, that the Holy Ghost saith, *The way was prepared for them to passe ouer.* Now, as this Euphrates was the strength and fortification of old *Babylon*: so the honour, wealth, riches, power, and

and authority of *Rome*, is the very fortifica- chap. 16. 12.
tion of it. But the punishing Angell is com-
manded to power downe the Viall of wrath
vpon this Euphrates: that is, vpon all that
vpholdeth *Rome*, or fortifieth *Rome*, and
foorthwith it dryed vp; that is, all the cre-
dit, power, riches, and authority of *Rome*
did diminish daily vpon it, doth diminish,
and shall diminish by degrees vnto the end
of the world. For the vtter destruction of
Rome is not yet come, but it is greatly de-
cayed from that it was foureſcore yeeres a-
goe. And if it continue decaying 80. yeares
moe, as assuredly it shall, then will it be
brought to a low ebbe. Since *Luthers* time,
we know how the Popes Euphrates hath
dryed vp; but there is yet much water left,
and it is yet too deepe for the Kings of the
earth to passe ouer and take it. But it shall
ebbe so low, that the Kings of *Europe* shall
easily passe ouer, and take it, as we shal heare
anon. But in the meane time we see that it
falleth, and that it is in falling, and worke of
God goeth forward euery day. For now
in this age, God be thanked, many Kings
and Princes, with great multitudes of
their Subiects, haue their eyes opened
to behold, that the Romish religion is abho-

The kings of the earth in this age renounce the Pope.

minable; and that the Papacy is the very kingdome of the great Antichriſt. And whereas before they worſhipped the beaſt, now they hold vp their hands only to the God of Heauen, and glorifie him in his Son Ieſus Chriſt. Now we ſee that many lawes are made in ſundry kingdomes and prouinces to aboliſh that vſerped power of the Biſhop of *Rome*: Many acts, edicts, and iniunctions are ſet forth in ſundry Nations and Kingdomes of *Europe* to deſtroy, roote out, and deface all Monuments of Idolatry and ſuperſtition, which Antichriſt had erected in all kingdomes.

Now the Popes which were honored as Gods in the earth, are counted, and adiudged as the moſt vile and abhominable creatures that liue vpon the earth. Doth not all this experimentally ſhewe that *Babylon* is fallen, and that *Babylon* doth fall by degrees? It is very palpable: wee neede no further proofe for this ſecond point. But here we are further to obſerue, that the Ieſuits perceiuing the great decay of *Rome*, and the continuall drying of their Euphrates, do beſtirre them to ſtop the leake, that it might not dry vp altogether. Euen as when men let out the waters of great fiſh-ponds, ſo as the

The Ieſuits beſtir them and why.

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water waxeth low, we see the fishes skip and plunge, and take on wonderfully: So the Iesuits perceiuing the waters of their Romish Euphrates to empire and dry vp dayly, do mightily take on, digging and searching euery day to open the springs, and to find out some fresh fountaines to maintaine their great fish-pond, and to keepe the waters deepe enough, that there may be safe passage ouer, for the kings of the earth to come and take their great *Babylon*. All this doth appeare out of the 16. ch. of this Prophesie: where S^t. *Iohn* in vision seeth *three vncleane spirits like Frogs, comming out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet*. By which frogs the holy Ghost meaneth the Iesuits & Seminary Priests, which are compared to frogs for three reasons. First, that as frogs delight in filthy lakes and puddles; so the Iesuits delight in the filthy puddles of idolatry and superstition. Secondly, as frogs make a great croaking in their marish grounds; so the Iesuits make a great croaking in kings courts, in noblemens houses, and gentlemens houses, and almost euery where, where they can get any intertainment croaking and craking of the popes supre-

ch. 16. v. 13

The Iesuits compared to frogs, and why.

macy, the Popes holineſſe, the Popes bleſſing, the Popes keyes, the Popes power, *Peters* chaire, *Peters* ſucceſſor, Chriſts Vicar, and many good morrowes, I know not what. Thirdly, as frogges are all of one nature and quality, delighting in croaking, and liuing in puddles: ſo the *Ieſuits* are all of one mind and diſpoſition in euill, croaking euery where to maintaine their Euphrates, and liuing dayly in whoredome, Sodomitry, and all kind of outragious beaſtlineſſe. But that I may more fully perſwade the conſcience of the Reader, that by theſe frogs are meant the *Ieſuits* and Seminary Prieſts: let vs ſeriouſly weigh that which goeth before, and that which followeth after in this text, and we ſhall diſcerne it to be very cleere and apparant. Firſt, it is ſayd, ver. 10. that when *the fift Angell powred out his viall of Gods wrath vpon the throne of the beaſt, by and by his kingdom waxed darke*: that is, the maieſty, power, pompe, credite, and eſtimation of Antichriſt began to be diminiſhed, obſcured, & to ſuffer a great Eclipſe: which thing was fulfilled ſhortly after *Luthers* preaching. And preſently it followeth, that *they gnawed their tongs for ſorrow*: that is, they were ful of fury and

ch. 16. v. 10

rage

rage, barking and grinning like mad dogs, or rather like hell hounds againſt all ſuch as ſet the Goſpell abroach, whereby their *Babylon* began to ſhake. For at the firſt, when the Goſpell began to peepe forth, they did deſpiſe it, as a thing which they could eaſily ſuppreſſe; but within a ſhorttime they found that neither by excommunications, wherewith in former times they had euen as it were with lightning and thunder cauſed Kings & nations to tremble; neither by force of warres and bloudy ſlaughters; neither by any skill in learning, nor by treacheries, they could any thing preuaile, but that the goſpel did ſtill more and more lay open their filthines and ſhame, then did they become, and ſo do they continue till this day, euen as mad men in ſorrow & rage, which the holy ghoſt expreſſeth, in ſaying, that *they gnawed their tongues for ſorrow, and blaſphemed God, &c.* ch. 16. v. 11
Whereby it is euident that the beaſt, and all that receiued his mark are ful of fiery hatred and malice, and cannot tell which way to be reuenged. For the more they ſtriue, the more they loſe. Faine would they haue Popery reſtored to his ancient credit and dignity: and they deuiſe what they can to bring it about; but it will not be. For their kingdome wax-

eth darker and darker, weaker and weaker: and that is a dagger vnto them, and a griefe of all griefes, which maketh them gnaw their tongues, and gnash their teeth for sor-
ch.16.v.11 row. But yet for all this, *they repented not of their workes*, saith S^t. *Iohn*, and therefore God is more incensed against them, and causeth *the sixt Angell to powre out another viall vpon the great riuer Euphrates, and the water thereof dried vp:* as wee haue heard.
Note this. Now then obserue carefully, and note it diligently, that the Frogs come forth vpon the darkning of the kingdome of the beast, and the drying vp of their Euphrates. For who knoweth not the Pope and his complices perceiuing the weakning and diminishing of their kingdome, haue sent out these Iesuits and Seminary Priests into all parts of *Europe*, to repaire the ruines of *Rome*, if it were possible. And this is one circumstantiall reason to proue these three frogs to be vnderstood of the Iesuits. But let vs proceede to open the whole description of the holy Ghost, that it may yet more plainly appeare.
ch.16.v.13 First, these Frogs are called *vncleane spirits*, because they are the very limbes of the deuill, full of all filthinesse and vncleannesse. Secondly, they are called *spirits*, because they

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come out of the mouth of the Dragon, the beast, and the false Prophet. Thirdly, they are called *three* in number, being in truth neerer vnto three thousand, because they proceed out of three seuerall mouthes, the Dragon, the beast, and the false Prophet: that is, the diuell, the Roman Empire, and the Papacy. Three horrible monsters, three terrible bug-beares, which with one consent conspire together against the Gospell, to vphold their *Babylon*, and to stop the leake of their Euphrates. Now these three Frogs are said to come out of the mouth of the Dragon, the beast, and the false Prophet, because they come with the very mind and message of the Pope, and the Roman Empire, and so consequently with the very mind and spirit of the Dragon. For they are the very breath of the Pope, and the spirits of the Diuell, as like him, as if they had beene spit out of his mouth. They are sent on the diuells errand, and the Popes embassage into all countries and kingdomes, and are taught their lesson what they shall say, and instructed what they shall do, and what courses they shall take of men, both Kings, Nobles, and the meaner sort: and for this cause the Holy Ghost sayth, they came out of the

very mouth, the very heart, and the very bowels of the Pope, and of the diuell. And although theſe Ieſuits and Seminary prieſts are called of their fauorites, Catholike doctors, holy Fathers, &c. yet the holy Ghoſt ſaith flatly, they are the ſpirits of deuills, working falſe and fained miracles, and with great efficacy of error, deluding and deceiuing the ſimple and blind multitude. We ſee then, that the holy Ghoſt in all this deſcription, doth plainely note out the Ieſuits and Seminary Prieſts. For to whom can theſe things here ſpoken of agree, but onely to them? And do not we which liue in theſe daies, ſenſibly ſee and diſcerne the fulfilling of all theſe things? Surely we can not but ſee and feele them, vnleſſe we be wilfully blind, and do of purpoſe blindfold and hoodwinke our ſelues. But the holy Ghoſt goeth yet further, and doth more fully, and as it were demonſtratiuely point them out vnto vs, deſcribing them by the office, which is, *to go vnto the Kings of the earth, and of the whole world to gather them to the battel of that great day of God Almighty.* Who is ignorant that the Ieſuits & Seminary Prieſts are ſent out to al kings & nobles of the whole world, that fauor them & their proceedings? Are they not croking

The holy Ghoſt calleth the Ieſuits the ſpirits of diuells. cap. 16. 14.

Verſe 14.

croking in corners, thicke and three fold in all parts of this land? Are they not practising of treacheries & treasons against our most gracious King and the whole state? are they not plotting the destruction & subuersion of this Church and common wealth? Nay, as the holy Ghost saith, the chiefe end of their comming abroad is to solicite & gather the kings of the earth vnto battell against God, against Christ and against all true professors of religion. The battell betwixt them is here called, *The battell of the great day of God Almighty*, that is, that battell, wherein the Almighty God will haue the day, and go away with the victory. For it followeth, that the Iesuits and Seminary Priests did preuaile with the seduced Kings of the earth so far, as to gather them together to a place, which in Hebrew is called *Armageddon*, that is to say, a place where they shall be destroyed, and that with such horrible slaughter, that the place shall take a name thereof. For it was an vsuall thing among the Hebrewes, to call the place where any famous thing fell out, by a name which did report the same to all posterity, as *Kibroth Hataanah*, the graues of Concupiscence; *Hamon Gog*, the multitude of *Gog*; and diuers such like. And so here

The Iesuits by their crafty perswasions shall bring the popish Kings and their armies to a place where they shall be destroyed. Numb. 11. Ezec. 39.

here *Armageddon*, the destruction of an army, because the Kings of the earth, and their armies which shall fight against the Church at the instigation of the Iesuits, shall come to a place, where they shall haue a notable ouerthrow. This word *Armageddon* may fitly be deriued of two Hebrew words, that is to say, *Cherem*, which signifieth destruction, and *Gedudh*, which signifieth any army; that is, the destruction of an army; or as some say, and that very iudicially, it may come of *Gnarmah Gidnon*, which signifieth the subtility of destruction; because the blind Kings and Nobles of the earth shall by the subtilty and crafty perswasions of the Iesuits and Seminary Priests, be entised to fight against the Protestants, in a place where they shall haue a famous foile. Some deriue *Armageddon* of *Har*, which in Hebrew signifieth a Mountaine, and *Megiddo*, which is the place where the godly King *Iosias* was slaine: and so this place should be called *Armegeddon*, the mountaine of *Megiddo*, for the slaughter of Kings that shall bee there. To the which the Prophet *Zacharie* alludeth, saying: *In* Zac.12.11. *that day there shall be a great mourning in Ieruſalem, as the mourning of Hadadrimmon*

in the valley of Megiddo. Well, we do see that all these significations and deriuations of *Armageddon* come to one thing in effect; which is, that the great armies which assemble themselues in battaile against the Lord, shall be destroyed: and therefore it is not much materiall to dispute, which is the more likely signification of the word. But this let vs obserue for our comfort, that whensoeuer we shall see the Kings and Captains, Nobles and Potentates of the earth, being solicited by the Iesuits, Priests, and the false prophet, to leuy great armies, and make great powers to fight against the Gospell, and the true professours thereof, for the maintenance of great *Babylon*, they shall not preuaile, but be vtterly ouerthrowne and destroyed. As in part we see fulfilled in the yeare of Lord 1588. when the great and inuincible Armado of the Spaniards, as they thought, which was long in preparing against vs, and at last, by the instigation of the Iesuits, brought vpon vs, came to *Armageddon*, as wee know, GOD be praised. And in all time to come, in the like case, let them looke for the like successe. Well, now to grow to some conclusion of this poynt; wee do plainely see that *Rome* falleth,

falleth, their kingdome waxeth darke, their Euphrates drieth vp, they espy it. The Dragon, the beast, and the false Prophet send out their frogs into all countries and kingdomes, hoping to preuent it by the helpe of the kings of the earth, and especially the king of *Spaine*: but alasse all in vaine! for they must come to *Armegeddon*, when they haue done all that they can. For God fighteth from Heauen against them, God bringeth them downe, and no power of man is able to vphold them.

But now let vs proceede to prooue the third maine point; which is, that *Rome* shall fall finally, and come to vtter desolation. For all sound Diuines are perswaded of the fall of *Babylon*, and do grant that it falleth, and is in falling: but all are not so thorowly perswaded of the finall fall thereof in this life. Therefore now I will proue by manifest Scripture, that *Rome* shall fall for a doo. First, if the things be deeply considered and narrowly looked into, which Saint *Iohn* sayth shall fall out vpon the powring forth of the seuenth Viall of Gods wrath, by the seuenth Angell, they do fully portend a deadly downefall, and vtter ouerthrow of *Rome*. For the seuenth Viall is not pow-

Rome shal fall finally.

powred vpon the earth, or ſea, or fountaines of waters, or on the Sunne, as the firſt foure vialls were, which ſignified ſome particular iudgements; but it was powred forth into the very ayre, which ſignifieth the vniuerſality of it, and containeth the moſt generall and moſt grieuous iudgement, and vengeance of Almighty GOD, vpon the whole body of the kingdome of Antichriſt, a little before the laſt day. Cha. 16. 17

The text ſayth, that vpon the powring forth of this viall, *there was a loud voice heard out of the temple of Heauen from the Throne:* that is, from the very preſence of God, ſaying: *It is done.* It is diſpatched. The vtter ouerthrow of *Rome* is fully concluded of, and all things finiſhed which belong to the powring forth of the ſeuen vials, which containe the ſeuen laſt plagues, wherin the whole wrath of God is fulfilled, as appeareth ch. 15. as before it is ſaid, *Babylon is fallen,* becauſe it ſhould certainely fall: So here God himſelfe ſaith, *It is doae,* becauſe it ſhall certainly be done. For whatſoeuer God hath determined to be done, is as it were already done, becauſe it ſhall moſt certainly be effected. Sith then the Lord hath pronounced this of *Rome,* there remaineth nothing but a daily Verſe 17. Ch. 15. v. 1.

daily accomplishment of it: and let all the Papists know for a certainety, that they must goe to their geare, they must come to their paiment, there is no way of euasion.

For hath the Lord spoken it, and shall it not come to passe? Now vpon this that God saith, *It is done*, followeth presently, that there *were voices, and thunderings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mighty an earthquake.* What is meant by thunderings, lightenings, and earthquakes in this Booke, I haue before shewed: to wit, commotions, seditious, tumults, vprores, and alterations of States, Kingdomes, and common-wealths: and then the meaning of this place is, that there shall be horrible shakings, concussions, tumults, and great alteration of state in al the kingdomes which are subiect to Antichrist, none of them shall escape. For this seuenth viall of Gods wrath vpon the kingdom of the beast, is compared to a most horrible and blustering tempest, raised vp in the whole aire, that is, in all places of Antichrists dominions. And it is specially to be noted, as a thing of great moment, that the holy Ghost saith, *there was neuer such an earth-quak as this, since the world be-*

Ch. 16. 18.

Chap. 6. 12.

beganne, and since men were vpon the earth. For assuredly so soone as the seuenth Angell powred forth his Viall, the kingdome of popery shall go downe amaine, which shall not be long before the end of the world, as all circumstances here do shew. After all this, Saint *Iohn* telleth vs the effect of this thundering, lightning, and extraordinary earthquake; which is, *that the great city was diuided into three parts*; that is, there shall be a most horrible rent and diuision in the city of *Rome*, and throughout all the Popes dominions. Ch. 16. 19.

What this rent and diuision is, and how it shall be, I cannot determine, being a thing to come, as all the rest comprehended vnder the powring forth of the seuenth Viall. But this I am sure of, that *Rome* shall go downe; and there shall be such tumults, vprores, rents, diuisions, dissipations, and concussions in *Rome*, and throughout all the Romish iurisdiction, as neuer was heard of, nor reade of, since the world began. For Saint *Iohn* addeth, that *Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath*: That is, God doth now at length call to mind all the wrongs done to his people, and Verse 19.

all

all the righteous bloud shed, for the space of seuen or eight hundred yeeres, by the whore of *Babylon*, that he may be fully reuenged, and execute the fiercenesse of his wrath both vpon her, and her whole kingdome: yea, and that in such terrible and wrathfull manner, that there shall be no place of refuge, no place to fly into for succour. For Saint *Iohn* saith, *Euery Ile fled away, and the mountaines were not found*: Meaning that the Papists in that day shall haue neither mountaine nor Iland to flye vnto. Verse 20.

And last of all, the holy Ghost saith, that *there fell a great haile like talents out of heauen vpon the idolaters: insomuch, that they blasphemed God, because of the plague of the haile, For the plague thereof was exceeding great.* A talent was about the weight of threescore pound, as some write. Then it followeth, that this haile of Gods wrath vpon the papists, shalbe most terrible and feareful, and beate them all downe to the ground, as it were an haile of milstones, or plough-irons. Now when this Haile of talents commeth, as assuredly come it shall, then shall the kingdom of Popery be beaten to dust & powder: and therefore no maruell though the idolaters, seeing all this, be in a most horri- Ch. 16. 21.

ble

rible rage, and blaſpheme God, as ſaint *Iohn* ſaith, becauſe of this exceeding and moſt extraordinary plague, which ſhall then come vpon them. But now to conclude and wind vp altogether: For as much as this laſt viall is powred into the ayre (GOD ſaith, *it is done*) an extraordinary earthquake followeth; the great City of *Rome* is rent; *Babylon* called into queſtion; and fearefull haileſtones of wrath powred downe vpon the Idolaters: I do conclude, that *Rome* ſhall fall finally, and come to vtter deſtruction in this life. Verſe.

Now let vs proceede to further proofe. In the eighteenth chapter of this booke, the whoore of *Babylon* ſaith in heart: *I ſit, being a Queene, and am no widdow, and ſhall ſee no ſorrow. Therefore ſhall her plagues come at one day, death, and ſorrow, and famine: and ſhe ſhall be burnt with fire. For ſtrong is the Lord God who condemneth her.* ch. 18. 8. Iſay 47.

Firſt, here *Rome* is deſcribed, as ſhe was in the height and top of her pride, and ſecurity, when ſhe held the dominion of the kings of the earth, and boaſted that ſhe was the head of the Catholique Church, carrying her ſelfe very inſolently aboue all Kings and Empe-rours, treading vpon their necks, and making

them attend at her gates barefoote in the middeſt of Winter, as the ſtories report. Yea and that ſhe was no widdow; that is, no ſolitary or deſolate perſon, but one that had many louers, which were ſtrong to defend her, ſo as ſhe ſhould feele no want, nor ſee any ſorrow. But the time will come, and draweth on apace, wherein ſhee ſhall be throughly puniſhed for her haughtines, and intollerable pride and ſecurity. For the holy Ghoſt ſaith, *her plagues ſhall come one day*, that is, ſuddainly, ſhort, and ſpeedily, *euen death, ſorrow, and famine, and ſhee ſhall be burnt with fire. For that God which condemneth her is a ſtrong Lord.* If this be not plaine enough to prooue an vtter ouerthrow of *Rome*, I know not what can be plaine enough. For if death, famine and fire, will not pull her downe, I know not what ſhall pull her downe. But S. *Iohn* ſaith flatly, that God himſelfe who is a ſtrong Lord will oppoſe himſelfe againſt *Rome*, and condemne her, who can vphold her? Can the King of *Spaine*? can the Cardinalls? can the Emperour? can all the Dukes of *Italy*, and all the Potentates of the earth, that take part with her? No, no, they are all too weake. *For if God take againſt a man*

who can reclaime him, saith the holy Ghost? Iob.23.
For he doth what soeuer he will. And againe, *God is wise in heart, and mighty in strength, who euer hardened his heart against him and prospered? If God call not backe his anger, the most proud hearts are bowed vnder him.* And God sayth in *Ezec.* 22. *Can thy hands be strong, or can thy heart endure in the day that I shall haue to do with thee?* Then it followeth; that though *Babylon* sit as a Queene, and all her louers take part with her, yet because the strong Lord is against her, therefore she shall come to vtter destruction.

Some of good iudgement in the truth, haue gathered from this place, that the very City of *Rome* shall be burnt with fire, which assuredly may well be. But this I am sure of, that the phrase of *burning with fire,* doth Amos 1.4.
in the Prophets alwayes signifie an vtter destruction and desolation of a City, or a kingdome, and therefore it followeth that *Rome* shall be vttetly destroyed.

But behold yet stronger, and plainer proofe. For S. *Iohn* saith, *a mighty Angell* Chap.18.21.
tooke vp a stone like a great milstone, and cast it into the sea, saying, with such violence shall that great City Babylon be cast downe, & shal be found no more. All men know, that old

lon in *Chaldæa* was destroyed by the *Medes* and *Persians*, long before Saint *Iohn* writte this booke: and therefore that is not here meant, but the new *Babylon* which is *Rome* as afore haue beene prooued. The phrases of speech, and the signes which the Prophets vsed to declare the destruction and desolation of old *Babilon*, are here alluded vnto the destruction of *Rome*. For we read in the Prophecy of *Ieremy*, that the Prophet hauing written in a booke all the euill that should come vpon *Babell*, for holding Gods people so long in most miserable captiuity, said to *Seraiah*, *When thou commest vnto* Babell, *thou shalt reade all these words, and when thou hast made an end of reading this booke, thou shalt binde a stone to it, and cast it into the middest of Euphrates, and shalt say: Thus shall* Babell *be drowned, and shall not rise vp from the euill that I will bring vpon her, although they weary themselues.* Now let vs consider how this agreeth with the same which is here set downe, and we shall finde, that all things are heere set downe, with greater force, to expresse, as it were, a deeper vengeance, and a more heauie (and vnrecouerable destruction.) First, there is a man, heere is a mighty Angell;

Ier. 51. 61. 62.

there

there the man taketh vp a ſtone, heere the Angel taketh vp a great ſtone, like a milſtone: there the ſtone is caſt into the riuer, here into the deepe ſea. All theſe circumſtances being applied to *Rome* do greatly aggrauate the matter, and very plainely ſhew, that it ſhall fall, without all hope of recouery. For the Lord declareth by this forcible ſigne, of caſting a milſtone into the Sea, that the City and kingdome of Antichriſt ſhall be caſt deepe downe into perdition, and ſhall lie ouerwhelmed, and drowned in the ſame for euer.

Rome ſhal fal without all hope of recouery.

For if old *Babylon* was vtterly deſtroyed, and came to a finall deſolation in this life; much more ſhall *Rome* as the holy Ghoſt diſputeth. But old *Babylon* came to vtter ruine and deſolation in this life, as both *Iſay* and *Ieremy* do witneſſe: Therefore new *Babylon*, that is, *Rome*, ſhall come to vtter deſtruction: and as the holy Ghoſt here ſayth, *ſhall be found no more*, or ſhall fall, without all hope of recouery.

Stories do report that *Rome* hath beene ſundry times deſtroyed by the Gothes and Vandales, and others, yea once fired and quite burnt vp, but afterward built and rayſed vp againe by the Emperours: But

here the holy Ghoſt ſaith expreſſely, that it ſhall haue a finall fall, and an recouerable deſtruction. For can a milſtone caſt into the bottome of the ſea, euer be got vp againe? No, no, it is impoſſible. Therefore, let the Ieſuits, and Seminary Prieſts, do what they can, they ſhall neuer ſet vp *Rome* againe, they ſhall neuer reſtore her to her former ſtate and dignity? they ſhall neuer repaire her credit againe. Let the Pope, and Cardinalls, and the King of *Spaine*, and all the world, and all the diuells in hell, ioyne together, they ſhall neuer get vp this milſtone out of the bottom of the Sea. For the Angell hath caſt it in with ſuch a violence, that no power of man ſhall euer fetch it out againe.

True it is indeede, that the Ieſuits beſtirre them, and the Seminary Prieſts and Papiſts, do worke apace in all lands, and aduenture themſelues in moſt deſperate manner, to recouer againe the credit of popery, and to ſet vp againe the dignity and the power of the Pope, and the glory of their Church and City, and their bold enterpriſes, do make many euen to doubt that they will againe one day preuaile. But aſſuredly we are to make full reckoning, that although

here

here and there they may ſupport for a time ſome ruinous parts of their rotten frame, yet do what they can, it ſhall in the end downe vpon their heads, and come to vtter deſolation.

Indeede, *Rome* ſtandeth yet, and Popery is not quite fallen downe. But they are diſcloſed, their credit is cracked, their power decayeth; and ſo this thing is begunne, and the time draweth on when it ſhall be fully accompliſhed. He that had beheld the power, the pompe, the riches, and eſtimation of the Church of *Rome* about ſome foureſcore yeares paſt, and looketh vpon it now, ſhal ſee a wonderfull alteration. It ſeemed then to be without all danger of ſhaking; for the Emperour and the Kings of the earth ſtood forth with all their force and might, power and policy, to vphold it: but God be thanked, we ſee how it already come downe, and ſhall come downe euery day more and more, whoſoeuer ſayth nay to it.

But behold yet more and more plaine proofe for the vtter deſolation of *Rome*. For S^t. *Iohn* deſcribeth the eternall deſolation thereof, by deniall of thoſe things which are in cities inhabited; Firſt he ſaith, *there ſhal*

ch.18. v.22 *be more any voice of harpers, Musicions, Pipers, and Trumpeters, heard in* Rome, that is, all musicke shall surcease, which argueth an vtter desolation. For what inhabited cities are without musicke?

Secondly, he sayth, *there shall be no crafts man of what trade soeuer found in* Rome, which argueth an vtter desolation. For what flourishing City is without artificers?

Thirdly, he sayth, *no light of a candle shall any more shine in* Rome, which argueth an vtter desolation. For what inhabited City is without candles?

Fourthly, he sayth, *no sound of a milstone shall be heard in* Rome, which doth argue an vtter desolation. For what City is without milles to grinde their corne?

Lastly, he sayth, *the voyce of the Bridegroome and of the bride shall be heard no more in* Rome, which argueth an vtter desolation: for what City is without bride and bridegroome? and without marriage for procreation sake? Then I conclude from all this, that *Rome* shall fall finally, and come to vtter destruction.

But behold yet more plaine and pregnant proofe, drawne from the pitifull mournings and most wofull lamentations of the

Kings

Kings of the earth, the Merchants, and the Marriners, who all do ioyntly lament and mourne, for the deſtruction and deſolation of *Rome*, crying, *Alas, alas, that great City* cha. 18.10. *Babylon, that mighty City: for in one houre is thy iudgement come: In one houre ſo great riches are come to deſolation, in one houre ſhe is made deſolate.* What can be more plainly and fully ſpoken, to proue an vtter deſolation of *Rome*? What can be more required then to haue it ſet downe in expreſſe termes, as here we ſee? For now the holy Ghoſt vſeth no figure, on hardneſſe, no circumlocution, no obſcurity: but telleth vs plainely, and thrice for fayling, that *Babylon*, that is, *Reme*, is made deſolate, is to come to deſolation.

Moreouer it is ſayd that *the Kings, Merchants, and Marriners, ſhall ſtand a farre off* Ver. 10.15. 18. *for feare of her torment, and they ſhall weepe and waile, when they ſhall ſee the ſmoake of that her burning*, ſignifying that the torment, and plague of *Rome* ſhall be ſo great, that kings for all their might ſhall not dare to come nigh to reſcue her: no not the King of *Spaine* with all his great might & power, he ſhall be faine to ſtand a farre off, or rather vtterly to forſake her, weeping, and wayling

as

as well as others, for her most fearefull and vnrecouerable destruction.

But we are to obserue in all this, that the holy Ghost vseth a figure or kind of speech, which they call a *Prosopopœai* or faygning of a person, whereby the popish Kings being dead and rotten are brought in, lamenting, and bewayling the fall of *Babylon*, as if they were aliue againe: or else it may be vnderstood of the Cardinalls, and Legates, which are euen as Kings vpon the earth. But it cannot be vnderstood of Christian Kings, for they shall be the instruments of God to pull downe great *Babylon*, as wee shall heare anon.

Furthermore, let vs consider the causes of this great lamentation, for the deadly downfall of *Babylon*, by the popish Kings, Merchants, and Mariners. *First, the Kings they* mourne and lament, saith Saint *Iohn*, because they *had committed fornication with the great whoore of Babylon, and liued in pleasure with her.* That is, they had liued long with her in abhominable idolatry, and pleased her that way, and therefore she gaue them dispensations to liue in wantonnesse and all carnall pleasures, and euen to do what they list, spending their dayes in sensuality and

Verse 9.

and all kinde of fleshly delights.

Secondly, the Merchants do weepe and waile, because no man buyeth their ware any more. These Merchants are not named, but they may easily be knowne by their wares, which the Holy Ghost describeth, to wit, that they bee the Popish Merchants, the shauen Merchants, who are here brought in mourning and lamenting for the losse of their gaine. The Monkes, Friers, and Priests cannot haue that vtterance of their wares, that in times past they haue had; their wares are now out of request: their Markers waxe dead, and they haue cold takings. When these fellowes passe by the great Monasteries and Abbeyes, and see them made ruinous heapes, and withall remember the fat reuenewes, the good Cheere, the pleasure and delight which sometimes they haue had in those places, it cuts their hearts, and maketh them shake their heads at it, saying, *Alas, alas, that great City that was clothed in fine linnen and purple, and scarlet, and gilded with gold, and precious stones, and pearles, for in one houre so great riches are come to desolation.* Marke then that the ruine of their great city, with all the pompe, pleasure, and riches thereof, is that which doth

Verse 12. 13. 14.

Verse 16.

yet

yet ſticke in their ſtomackes.

Thirdly, the Marriners do greatly mourne and lament, for the loſſe of their profite and commodity. For while *Rome* had dominion ouer the kingdomes, and the Pope ruled ouer all, euen as a God vpon the earth, there was nothing but trudging ouer the ſeas to *Rome* out of all Lands, and againe from thence, there was carrying and recarrying? Inſomuch that multitudes of Marriners, and Shipmaſters were continually ſet on worke, and gained greatly thereby. No maruell then though theſe Marriners are brought in among other feinds of *Rome* bewailing her deſtruction, euen with duſt vpon their heads weeping, and crying, and ſaying, *Alas, alas, that great City, wherein were made rich all that had ſhips on the ſea by her coſtlineſſe. For in one houre ſhe is made deſolate.* Thus we ſee how the Kings, and Merchants, and Marriners ſhall bewaile the vtter ruine and great deſolation of *Rome*, for the loſſe of their pleaſure, their gaine, and their profit.

Moreouer we are to obſerue, that that which is ſpoken by the old Prophets *Iſay* and *Ieremiah*, touching the vtter deſolation of old *Babell*, is applyed by Saint *Iohn* to new *Babell*, which is *Rome*. Touching

ching the old eaſterne *Babylon*, the Prophet ſayth thus: Babell *the glory of kingdomes, the beauty and pride of the Chadeans ſhall be as the deſtruction of God in Sodome and Gomorah. It ſhall not be inhabited for euer, neither ſhall the Arabian pitch his tent there, neither ſhall the ſhepheards make their folds there. But Zyim ſhall lodge there, and their houſes ſhall be full of Ohim: Oſtriches ſhall dwell there, and the Satyres ſhall dance there,* that is, Fairies, Hobgoblins, Nigh-ſpirits, and ſuch like, whereby is ſignified the vtter deſolation of old *Babylon*. Now S. *Iohn* applyeth all this to *Rome* ſaying, *Babylon that great City is become the habitation of diuels, and the hold of all foule ſpirits, and a cage of euery vncleane and hatefull bird.* Noting hereby both the filthineſſe of *Rome*, and alſo her vtter deſolation. Iſay 19.13. Ch. 18. v. 1.

But now let vs proceed to our laſt and greateſt argument, to proue the finall fall, and vtter deſtruction of *Rome*, and all Romiſh power and authority. In the 19. chapter of this Propheſie our Lord Ieſus is deſcribed, *ſitting vpon his white horſe*, which is the miniſtry of the Goſpell, as hath before been proued; and is moſt gloriouſly brought in by S. *Iohn*, as grand Captaine, and General

of

of the field, fighting with all his army against Antichrist and his souldiers. Saint *Iohn* giueth him goodly names and titles, calling him the word of God, the King of Kings, and the Lords of Lords: and sayth, that hee hath a name written that no man knew but himselfe; which is his infinite glory and maiesty.

Cap. 19. v. 12. 13. 14. &c.

And moreouer, that his eyes were as a flame of fire, and on his head many Crownes, and a sharpe Sword in his mouth, and cloathed with his warlike garment dipt in blood, and all his heauenly Souldiers followed him vpon White Horses: meaning thereby all Christian Kings, Dukes, Lords, Nobles, Captaines, Preachers, and Professours of true Religion.

This grand Captaine with all these worthy Souldiers, saith Saint *Iohn*, shall muster together, and prepare themselues to fight against the beast, and the false Prophet, and all their forces, and at last hee seeth them ioyne battaile. *I saw* (sayth Saint *Iohn*) *the Beast and the Kings of the earth, and their armies gathered together to make battell against him that sate vpon the white horse, and against his army.* Now all this is to be vnderstood of the battels betwixt the

Verse 19.

Papist

Papists and the Protestants in these last dayes. But, may some man say, who shall haue the victory? What is the successe? What was the issue? Let vs heare of that. The holy Ghost answereth, that *the Beast and the false Prophet were taken, foyled, and ouercome:* vsing a warlike phrase, because in the warres they vse to take their greatest Captaines and Commanders aliue, & to put them to their ransomes. The like vnto this we haue in the seuenth Chapter, where Saint *Iohn* telleth vs, that when the Popish Kings and Potentates shall make Warre against Christ and his Gospell, they shall haue the like successe vnto this. For sayth he, *These haue one minde, and shall giue their power and authority vnto the beast, they shall fight with the Lambe, and the Lambe shall ouercome them: For hee is Lord of Lords, and King of Kings.*

the Protestants shall haue the day.

Chap. 17. ver. 13. 14.

But, may some man say, when the Leaders and commanders of the Popish armies shall be taken captiue and set at their ransomes, what shall become of the inferiour Captaines and Souldiers? The holy Ghost answereth, that *the remnant were slaine with the sword of him that sitteth vpon the horse:* That is, they were put to the Sword, and all the foules

Ch. 19. 21.

of the field, fighting with all his army against Antichrist and his souldiers. Saint *Iohn* giueth him goodly names and titles, calling him the word of God, the King of Kings, and the Lords of Lords: and sayth, that hee hath a name written that no man knew but himselfe; which is his infinite glory and maiesty.

Cap. 19. v. 12. 13. 14. &c.

And moreouer, that his eyes were as a flame of fire, and on his head many Crownes, and a sharpe Sword in his mouth, and clothed with his warlike garment dipt in blood, and all his heauenly Souldiers followed him vpon White Horses: meaning thereby all Christian Kings, Dukes, Lords, Nobles, Captaines, Preachers, and Professours of true Religion.

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Verse 19.

Papist

Papiſts and the Proteſtants in theſe laſt dayes. But, may ſome man ſay, who ſhall haue the victory? What is the ſucceſſe? What was the iſſue? Let vs heare of that. The holy Ghoſt anſwereth, that *the Beaſt and the falſe Prophet were taken, foyled, and ouercome:* vſing a warlike phraſe, becauſe in the warres they vſe to take their greateſt Captaines and Commanders aliue, & to put them to their ranſomes. The like vnto this we haue in the ſeuenth Chapter, where Saint *Iohn* telleth vs, that when the Popiſh Kings and Potentates ſhall make Warre againſt Chriſt and his Goſpell, they ſhall haue the like ſucceſſe vnto this. For ſayth he, *Theſe haue one minde, and ſhall giue their power and authority vnto the beaſt, they ſhall fight with the Lambe, and the Lambe ſhall ouercome them: For hee is Lord of Lords, and King of Kings.*

the Proteſtants ſhall haue the day.

Chap. 17. ver. 13. 14.

But, may ſome man ſay, when the Leaders and commanders of the Popiſh armies ſhall be taken captiue and ſet at their ranſomes, what ſhall become of the inferiour Captaines and Souldiers? The holy Ghoſt anſwereth, that *the remnant were ſlaine with the ſword of him that ſitteth vpon the horſe:* That is, they were put to the Sword, and all the foules

Ch. 19. 20.

foules were filled full with their flesh. And for this cause Saint *Iohn* saith, that he saw an Angell stand in the Sunne, who cryed with a
Ch. 19.17. loud voice, saying to all the foules that did flye by the middest of Heauen, come and gather your selues together vnto the Supper of the great God.

Now to make this plaine. We know, that they which proclaime any matter, seeke some Market crosse, or high place to stand in, where they may be heard: So this Angell, which proclaimeth the victory against Antichrist, before any stroake be striken, because of the certainty of it, standeth in the Sunne, as it were in the Theater and middest of the world, as in a place most fit for the purpose, that he may be heard throughout all the earth. Now this proclamation is directed to all the foules of the ayre, to bid them to a supper, which is heere called the supper of the great God. But it may be demanded, what cheare shall they haue? The holy Ghost answereth, that they shall eate the flesh of Kings, and the flesh of great
Verse 18. Captaines, and the flesh of mighty men, and the flesh of horses, and of horsemen, and the flesh of all freemen, and bondmen, and of small and great.

This

This we know, that when men are ſlaine in great numbers in the warres, their bodies lie ſcattered, as meate for the foules of the ayre. And therefore here all foules are inuited and bidden to a great ſupper, made them by the great God, whoſe hand is in all this; their cheate, and their dainties are reckoned vp to be the fleſh of Kings and Captaines, &c. Now out of all this may be ſtrongly concluded, that hereafter in all time to come, when the Armies of the Pope, which is the beaſt, the armies of the King of *Spaine*, who hath giuen his power and authority vnto the beaſt, and is his great vpholder; when the armies of the Cardinall his great confederate; when the armies of the Leaguers, his great adherents; yea when all theſe, and all other Popiſh armies ſhall ioyne and band themſelues together againſt the Chriſtian Kings and defenders of the goſpel: they ſhal haue a notable ouerthrow, inſomuch that their dead carkaſſes ſhall euen couer the earth, and the foules of the ayre ſhall come to their great ſupper, which the Lord of hoſts will make ready for them. For aſſuredly, and out of doubt, they that liue ſhall ſee the fulfilling of all this, and ſhall ſee the Popiſh armies go downe by heapes in all

Countries and Kingdomes, and be made meate for the foules of the ayre. For the holy Ghost saith, *They shal come to Armaggeddon*, that is, the place where their armies shall be destroyed. And againe, *If any lead into captiuity, he shall go into captiuity. If any kill with a sword, he must be killed with a sword:* For as the popish forces haue in former time taken Captiue the people of God, and cruelly murdered them: so now the time draweth on a pace wherein they themselues shall be taken put to the sword.

The popish armies shall go downe by heapes. ch. 16. v. 6. ch. 13. v. 10.

And therefore now at last I conclude, that *Rome* shall fall finally, and come to vtter destruction in this life. For as *Rome* did rise vp by degrees in this life, so *Rome* shal fal by degrees in this life: As *Rome* grew vp to her full height and highest pitch in this life; so it shall come to her lowest ebbe and greatest declination in this life: I meane before the comming of Christ vnto iudgement. For the falling downe of haile like talents vpon the Kingdome of the beast, shall be in this life. The extraordinary earthquake vpon the dominions of Antichrist, shall be in this life. The comming of the Popish armies to *Armaggeddon*, shall be in this life: The mourning of the Kings, Merchants, and Marriners

Rome shal be vtterly destroyed in this life.

for the ouerthrow of *Babylon*, shall be in this life: The great battaile betwixt the beast and him that sitteth vpon the white Horse, shall be in this life, before the day of iudgement: The powring forth of all the seuen vialls of Gods wrath vpon the kingdom of the beast, shall be euen in this life. For it were an absurd thing to say, any of these things shall be after this life; or to say that these things shal not be till the very comming of Christ; for they are all things to be effected here in this earth: & the holy Ghost doth describe them as things to be done vpon the face of the earth: for otherwise we could haue small cõfort in any of these things, if they should not be done here in earth, or if they should all be deferred till the very comming of Christ, & in the meane time antichrist shal stil preuaile.

But it will be obiected, that S. *Paul* saith, the Lord shall consume Antichrist with the spirit of his mouth, and abolish him with the brightnesse of his comming: Therefore before his comming hee shall not be vtterly abolished. True it is indeede, he shall not vtterly be cut off in all his members, till the very comming of Christ. For there will be some Papists remaining in all countries, euen vnto the end: there be some, nay, many,

2. Thess. 2. An obiection answered.

many, that will carry the beasts marke euen till the last day. But the holy Ghost in this propheſie ſpeaketh of the reuolting and falling away of Kingdomes and Countries from the Sea of *Rome*; whereby it ſhall come to paſſe, that it ſhall be exceedingly weakened, and brought ſo low, that the Kings of the earth ſhal eaſily take it; or as the holy Ghoſt ſpeaketh, ſhall eaſily paſſe ouer their Euphrates, being dryed vp, and enter their *Babylon*. But then will ſome man ſay, Shall there be no Pope at all a little before the comming of Chriſt? I anſwere, and not I, but the holy Ghoſt for me. He ſhall be a poore Pope, a naked Pope, a deſolate Pope, a Pope whoſe fleſh ſhall be torne, whoſe fleſh ſhall wither, as we ſhall heare anon. He ſhall be ſuch a Pope, as *Iſhboſheth* was a King, when *Abner* and all *Iſrael* fell away from him. He ſhall be ſuch a Pope, as the King of *Portugall* is a King.

ch.16.v.12.

ch.17.v.16 The Pope ſhall be brought very low. 2.Sam.3.

But it will be obiected, How know you this? Are you a Prophet? Can you foretell of things to come? I anſwere, Saint *Iohn* was a Prophet, and indued with a propheticall Spirit in this matter of his viſions and Reuelations; and I ſpeake no more then Saint *Iohn* hath ſet downe. And therefore I hope

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I ſpeake within compaſſe: for I do but relate Saint *Iohns* words, and explaine them in ſuch meaſure as I am able.

This Propheſie doth plainly declare that *Babylon* ſhall fall; *Rome* ſhall come downe, the Pope ſhall neuer be eſteemed againe. And I do beleeue it to be ſo; I beleeue God; I beleeue his word; I beleeue all that is ſpoken in the Scriptures: and I do endeauor to perſwade others alſo. For ſith the holy Ghoſt hath ſo plainly, and ſo fully foretold it, why ſhould we not beleeue it? Why are we ſo ſlow to beleeue al that is written in the Scriptures? Hath God ſpoken it, and ſhall it not come to paſſe? Shall any iote of his word faile? Shall we think he ieſteth with vs, when he doth ſo often and ſo ſeriouſly tel vs of the downefall of *Rome*? Surely, ſurely, the cauſe why men are not fully perſwaded of the final fall of *Rome*, is, becauſe they do not diligently peruſe this booke of the Apocalypſe. But let them be ſtudious and diligent in this booke, and they ſhal be out of al doubt, that *Rome* is the great whore of *Babilon*; that the pope is Antichriſt, and the papacy the beaſt.

But now me thinketh I heare ſome man ſay, how is it like that popery ſhall fall downe more and more here amongſt vs, ſith

it hath ſo many friends, backers, and vphol-
ders, and ſeemeth to gather ſtrength, and
make an head againe? I anſwere, that all is
but a lightening before death. I anſwere, that
all is but the ſtopping of a water-brooke, or
making a damme ouerthwart it, which will
cauſe it to ſwell more, and breake ouer with
great violence. I anſwere, that all is no more
then is foretold, that the Ieſuits ſhall come
forth like Frogges out of their puddles, and
Mariſh grounds, and keepe a croaking for a
time, till they haue croaked their owne de-
ſtruction and many others. For they ſhall
neuer ſet Popery here in England, to ſtand
and continue, do what they can. I muſt
needes confeſſe, that our ſinnes being ſo
horrible and outragious, as they are, and
being growne to ſuch an height, and ripe-
neſſe, do deſerue ſome fearefull vengeance,
and that God hath a iuſt controuerſie a-
gainſt vs, as ſometimes he had againſt *Iſrael*,
Hoſea 4. becauſe *there was no mercy, nor truth, nor knowledge of God in the land: but ſwearing, lying, killing, ſtealing, and whooring, and blond toucheth blond, and therefore ſayth God, the land ſhall mourne, &c.* But yet I
hope for his couenant ſake, for his great mer-
cies ſake, for his names ſake, for his glory

ſake

ſake, and for his Church ſake, hee will be gracious and fauourable vnto vs, and not bring vpon vs that vengeance which our ſinnes haue deſerued. or at leaſtwiſe though he correct vs, as indeed he hath iuſt cauſe, and we may iuſtly feare it; yet he will do it in mercy, for our amendment, and not in wrath to our deſtruction, as he ſaith by his Prophet: *I will not vtterly deſtroy thee, but I will correct thee by iudgement, and not vtterly cut thee off.* Ier. 30. 11. Ier. 46. 28. Ier. 10. 24. But howſoeuer it ſhall pleaſe the moſt wiſe God to deale with vs, yet this I ſay, and am perſwaded of, that popery ſhall neuer be eſtabliſhed againe in this kingdome, my reaſon is, becauſe the euerlaſting Goſpell carried abroad by the Angell that flyeth in the middeſt of Heauen, ſhall ſpread ſtill more and more throughout all the Kingdomes of *Europe*, as appeareth Chapter 14. verſe 6. for otherwiſe how ſhal *Rome* fall? How ſhall the Iewes euer be conuerted? How ſhall fire come downe from Heauen, and deuoure both *Gog*, and *Magog*, as the holy Ghoſt foretelleth ſhall come to paſſe; and as we ſhall heare more anon? Moreouer Saint *Iohn* telleth vs plainely, that *in theſe laſt dayes the Goſpell ſhall be preached to many people, and nations,* Rom. 11. 24. Chap. 19. Apoc. 10. 11

and tongues, and to many kings. And further he ſaith that in this age wherein we liue, many ſhall renounce idolatry, *repent and giue glory to the God of Heauen.* But ſome man may ſay, how prooue you that this kingdome is one of them which S. *Iohn* ſpeaketh of, and which he meaneth, wherein the Goſpell ſhall be preached vnto the end of the world? I anſwere, that it is proued out of the 17. chapter of this propheſie, where the holy Ghoſt telleth vs flatly, that thoſe ten Kingdomes of *Europe* which had a long time beene *the ten hornes and ſtrength of the beaſt, and being of one minde had giuen their power and authority vnto the beaſt, ſhould now in theſe laſt daies riſe vp againſt the whore of Babylon, make warre againſt her, hate her and make her deſolate.*

cha. 19. 16. '3'

Verſe 16.

But this kingdome is one of thoſe ten hornes, and one of thoſe ten kingdomes, which a long time had giuen her power and authority to the beaſt. Therefore as this kingdome hath happily begun to hate the whore, and to make her deſolate and naked: ſo vndoubtedly ſhe ſhall continue vnto the end of the world. *For if this kingdome, and other kingdomes which now hate the whore, do not continue, how ſhall ſhe

*England and other kingdomes which haue forſaken the beaſt ſhall ſo continue vnto the end of the world.

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be made deſolate and naked &c? Then it ſhould ſeeme, the beaſt ſhall reuiue and recouer himſelfe againe, and ſo S^t. *Iohn* ſhall be found a falſe Prophet. But *God is true, and all men are liers*, and S^t. *Iohn* ſhall be found a true Prophet: and therefore theſe kingdomes of *Europe* which haue begun to hate the whore, ſhall continue, & neuer giue her ouer till (as the holy Ghoſt ſaith) *they haue eaten her fleſh and burnt her with fire*: that is, till they haue vtterly deuoured her. But here it will be obiected, that in the latter dayes iniquity ſhall haue the vpper hand. I anſwere firſt, that I finde no ſuch place of Scripture. But this I find, that our Lord Ieſus foretelleth his Diſciples, that very ſhortly after his death and reſurrection, many ſeducers and falſe teachers ſhould ariſe, which ſhould deceiue many, and draw them away from the loue of the Goſpell: and ſaith he, *becauſe iniquity ſhall be increaſed, the loue of many ſhall be cold.* But this ſpeech of our Sauiour, doth not properly concerne our times. But yet it muſt needs be granted, that the wicked ſhall waxe worſe and worſe, and the world ſhall not amend, but ſtill be worſe and worſe, and grow to a greater height and ripeneſſe of ſinne, as appeareth in this

Mat. 24. 12

chap. 14. v. 1. 14. & 18.

this Prophesie. Yet for all this we must note withall, that the number of true beleeuers in those last daies, shall be very many as this booke doth also teach. But it may be obiected, how can this geare stand together, that in the last dayes there shall be multitudes and millions of reprobates, and most wicked and abhominable persons, and yet withall, a great increase of true beleeuers? I answer that the world will be alwaies like it selfe, impious and vnbeleeuing. But the Church shall purely worship God, and that with daily increasing euen vnto the end. But now mee thinketh I heare some man say, what likely-hood is there of all this which you write touching the ouerthrow of *Rome*? Do wee not see, that *Rome* is yet strong? Doth not *Italy*, *Spaine*, the greatest part of *France*, and *Netherland*, and *Germany*, stand for her defence? Hath not the whoore still many and great bearers, and vpholders? what likelihood is there then, that euer she shal be brought so low as you speake of? I answere, that in this case we must not aske this question what likelyhood. Wee must not consult with flesh and bloud. Wee must not take counsell of humane reason. For God is maruellous in his deuises, and when he hath once

Chap. 11. Verse 1. Verse 11. Verse 13.

We may not say, what likelihood is there of this?

once decreed and determined of any future euent, he will compaſſe it by meanes far ſurpaſſing all humane reach and capacity: yea, by ſuch plots and deuiſes, as mans wit could neuer haue once dreamed of. For he hath all meanes in Heauen and earth in his hands, and is admirable in all his proceedings, and therefore we may not aske this queſtion, what likelihood, or how can it be, or how can it poſſibly come to paſſe? What likelihood was there an hundred yeares paſt, when *Rome* was in her delight, and all the kingdomes of *Europe* ſtood for her, that euer ſhe ſhould haue beene forſaken of ſo many of her old friends, as at this day ſhe is? What likelihood was there, that when the Pope could command the Emperour, and all the Kings of *Europe*, and their Kingdomes, that euer he ſhould haue beene brought ſo low as at this day he is, God be thanked? What likehood was there that euer poore *Martin Luther* ſhould ſtand out with the euerlaſting Goſpell in his mouth againſt the Pope, Emperour, and as it were the whole world, and yet die in his bed in a good old age? What likelihood was there that King *Henry* the eight, of famous memory, ſhould renounce *Rome*, oppoſe himſelfe againſt

gainſt the Pope, and ſuppreſſe the Abbies, Priories, and Monaſteries in this kingdome, and take their lands and liuings into his owne hands? Therefore I conclude, that when God hath decreed the vtter ouerthrow of *Rome*, we muſt not aske this queſtion, how can it be? Or which way ſhall it be brought about? For the Scriptures do teach that God in all ages, hath done the greateſt exploits, either by himſelfe alone without meanes, or elſe by weake meanes, or contrary to all meanes.

2.Chr.20. *By himſelfe without meanes he ouerthrew the Moabits, Ammonites, and them of mount Sier, which made warre againſt good King Iehoſaphat.*

Exod.14. *By himſelfe he deſtroyed Pharaoh, and his army in the red Sea.*

Ioſh.6. *By himſelf he ouerthrew Ierico, that great city.*

2.King. 19. *By himſelfe he ſlew the huge army of the Aſſyrians, that made war againſt Ezechias.*

1.Chro. 14. *By himſelfe he ſmote the great and dreadfull army of the Ethiopians before Aſa, and before Iudah.*

2 King.6. *By himſelfe he ſmote the Syrians, which beſieged Dothan, the city where the prophet Eliſha was.*

Iud.7. *By weake meanes hee ouerthrew the innumerable*

merable army of the Medianites, euen by Gedeons three hundred.

By weak meanes he ſlew a garriſon of the Philiſtians, euen by Ionathan and his armor-bearer. 1.Sam.14.

By weake meanes he ouerthrew the Kings of Sodom and thereabouts, euen by Abraham, and his family. Gen.14.

He ouerthrew Goliah by Dauid: Siſera by Iaell: Abimilech by a woman. 1.Sam. 17. Iud. 4.

Contrary to meanes, he ſaued the three children from burning, being in the fire. Iud.6. Dan.3.

Contrary to meanes, hee ſaued Ionas from drowning, being caſt into the ſea. Ion.2.

Contrary to meanes, he preſerued Daniel from deuouring, being caſt into the Lyons den. Daniel 6.

Contrary to meanes, he kept the Iſralites from drowning, being in the bottome of the ſea. Fxod.14.

Contrary to meanes and to all expectation, he cauſed the Sun to ſtand ſtill at noone day, whileſt he ouerthrew the fiue Kings of Canaan by Ioſuah. Ioſ. 10.

Therefore I conclude, that for aſmuch as God in all ages hath effected the moſt ſtrange and admirable things, either by himſelf without means, or by very weak meanes, or contrary to all meanes, therefore it is in vaine to aske this queſtion, how or by what meanes

The vtter ouer throw of Rome concluded of.

meanes shall *Rome* be destroyed? For it is enough for vs to know that it shall be destroyed, and come to vtter desolation. And in my iudgement the holy Ghost hath so often, and plainely affirmed this, that no man should any more make any doubt of it, or once call it into question. For what can be more plaine, then to say, *Rome is fallen. Rome shall fall. Great haileſtones like talents ſhall fall vpon it. It ſhall go to perdition. It ſhall fall to deſtruction. It ſhall be caſt downe like a great milſtone into the bottome of the ſea. It ſhall be burnt with fire. It ſhalbe made deſolate and naked. It ſhal be without inhabitants.* All the Popiſh ſort both high and low *ſhall with great mourning and lamentation bewaile the deſolation thereof. Their armies ſhall come to* Armaggeddon. *The beaſt and the falſe prophet ſhal be taken, and their captaines and ſouldiers ſlaine by infinite heapes, and their carkaſes made meate for the foules of the aire,* If all this be not plaine enough, I cannot tell what can be plaine enough. True it is indeed the holy Ghoſt doth not name *Rome*, but it is aparant by the circumſtances, that al theſe places muſt needs be vnderſtood of *Rome*, of Romiſh power, and of the Romiſh armies. For there can be no other ſound ſence giuen

Apoc. 14. 8. Apoc. 16. 21. Apoc. 17. 8. Apoc. 17. 11 Apoc. 18. 21 Apoc. 18. 8. Apoc. 17. 16 Apoc. 18. 22 Apoc. 18. 9. Apoc. 16. 16 Apoc. 19. 28

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of them, as all diuine writers, and interpreters do affirme, both new and old. And therefore I conclude, that S^t. *Iohn* in this propheſie could not ſpeake more plainely, except he ſhould haue named *Rome*. For hee nameth *Babylon*. He nameth *the great city, which then raigned ouer the kings of the earth*. Hee nameth *the city ſituate vpon ſeuen hils*. He nameth *the city which had ſeuen ſeuerall gouernments*. And therefore out of all doubt he meaneth *Rome*. Well then, ſith it is ſo that *Rome* and all Romiſh power and authority ſhall fall flat downe, and come to vtter deſtruction & deſolation in this life, let all men take heede how they ioyne with *Rome*, how they ioyne with the Romiſh Church, and how they receiue the beaſts marke, for aſſuredly they ſhall all be deſtroyed together, both in this life, and in that which is to come, as we ſhall heare by and by.

Let all the wiſemen therefore, and al ſuch as haue any care of their ſaluation, follow the wholeſome counſell and aduiſe of the holy Ghoſt, which ſaith, *Go out of her my people, that ye be not partakers of her ſins, and that ye receiue not of her plagues: for her ſins are come vp to heauen, & God hath remembred her iniquities*. Our only wiſdom then wilbe to ſepe- Apoc 18. 4. 5

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our selues from the whore of *Babylon*, that is, from the Church of *Rome*, and to ioyne our selues with all speede to the Church of God, that is, the Church of the Protestantes, for this shall stand and flourish, the other shall fall downe and perish.

Gods people are to reioyce in the ouerthrow of Rome.

But what then, shall we be sory for the fall of *Babylon* and the ruine of *Rome*? No, no: The holy Ghost counselleth vs greatly to reioyce in her destruction and ouerthrow, saying. *O Heauens reioyce ouer her, and ye holy Apostles and Prophets, because God hath giuen your iudgment on her.* Apo.18.20. Weare therefore to be so far from mourning and lamenting for the desolation of *Rome*, as the kings, Merchants, Marriners, and other her friends, as that it ought to be the very ioy and reioycing of our hearts. For S^t. *Iohn* saith, that not only the holy Angells, Prophets, Apostles, and Martyrs shall reioyce at the destruction of *Rome*: but also all the Saints, and the whole body of the Church. And therefore he saith, that after the vtter ouerthrow of *Rome*; Apo.19.1.2 *He heard a great voyce of a great multitude in Heauen, saying, Halleluiah, that is, praise ye the Lord, for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath auen-*

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ged the blood of his seruants shed by her hand. And againe saith S^t. *Iohn*, they sayd, *Halleluiah, Halleluiah, Halleluiah*, thrice together, thereby expressing the great ioy and thanksgiuing, for the destruction and ouerthrow of the great whore: & euen so ought all that loue God, that loue the Church, and that loue the Truth, greatly to reioyce in the destruction of *Rome*, because this monster shall no longer oppresse the *Israel* of God. And sure it is, that the more zealous and godly that a man is, the more he wil reioyce at the the destruction of Popery: For a man cannot loue God and his Church, that doth not laugh in the destruction of that Antichristian and bloudy Kingdom. Let no man here say, this is cruelty: this is want of charity: and want of pitty, to laugh in the destruction of any, or to reioyce at other mens harmes. But the most wise God saith, *Reward her euen as she rewarded you, and giue her double, according to her workes, and in the cup that she hath filled to you, fill her the double. In asmuch as she glorified her selfe, and liued in pleasure, so much giue yee to her torment and sorrow.* And therefore I affirme, that no man ought to be moued with any compassion or pitty, for the ouerthrow of Apoc. 18. 6.

Rome. But herein that saying of the Prophet
Psal. 137. is true: *Blessed is he that taketh and dasheth*
her Children against the stones: And againe
Ier. 50. 14. *bend thy bow, shoot at her, spare no Arrowes.*
For she hath sinned against the Lord. Moreouer we are to obserue, that forasmuch as the Lord willeth and commandeth all men to reward *Rome*, as she hath rewarded vs, and to giue her double according to her workes, therefore we ought euery one of vs, as much as in him lyeth, and as his calling wil beare, to do his vttermost to pull downe *Rome*, the Magistrates by the sword, the Minister by the word, and the people by their prayers. For euen Christian Kings and Princes, and all the nobles of the earth, must not be negligent to fight against *Rome*. For heerein
Ier. 48. 10. that saying is true; *Cursed is he that doth the*
worke of the Lord negligently, and cursed is
he that keepeth backe his sword from bloud.
For this cause I do vpon my knees night and day, most humbly and instantly intreate the God of Heauen, that as he hath put into the heart of our most gracious and excellent King, to hate the Whore of *Babylon*, and to be his greatest instrument in the whole world, for the weakning and ouerturning of *Rome*, and defence of his most glorious

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Goſpell (which is his crowne and glory in all the Churches, and his great renowne in all Chriſtian kingdomes) ſo he may conſtantly continue, and neuer ceaſe drawing out the ſword of Iuſtice, till he haue vtterly rooted out of his dominions, all the curſed crew of popiſh Iebuſites, and all ſuch as haue receiued the beaſtes marke, and eſpecially the Ieſuites and Seminary Prieſtes which are the diuells brokers, the Popes agents, and the King of *Spaines* factors in all kingdomes. Heere alſo I do moſt humbly euen vpon my knees, with dropping eyes, yea if it were poſſible with teares of blood, beſeech and intreate the Learned and reuerend Fathers of our Church, that they wold bend all their power, and authority, with all their might and maine againſt the Romiſh ſtrumpet, and the rather becauſe in theſe dayes ſhe ſeemeth to make a head againe, hauing ſo many and great fauourers, that ſhe and her complices dare perke with their nebbes, and very boldly and confidently prate of a tolleration.

Heere alſo I do moſt humbly and earneſtly intreate, all my learned and godly brethren, the miniſters and preachers of this Church of *England*, that in all their

publike teachings, and private proceedings, they would make strong opposition against *Rome*, and Romish religion. And I beseech the God of Gods, that wee may all ioyne together, with united forces, to march on valiantly against the armies of Antichrist, and to spread the euerlasting Gospell farre and neare, to the vtter ouerturning and beating downe of this Westerne *Babylon*, and that howsoeuer we may amongst our selues differ in iudgement in some things, yet that there may be no breach of loue, or alienation of affections amongst vs, but that we may all go together hand in hand, and arme in arme, to preach Gods euerlasting truth, and to set our selues against the common aduersaries. For if that wee will not set our selues against them, yet they wil be sure to set themselues against vs. And thus much concerning the third maine point which is the finall fall and destruction of *Rome*, euen in this world.

Now it followeth to speake of the fourth maine point; which is, by whom, and when *Rome* shall be ouerthrowne. But for the better vnderstanding of this point concerning the persons that shal ouerthrow *Rome*, wee are to obserue, that Saint *Iohn* describ-

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beth the whore of *Babylon*, *ſitting vpon a ſcarlet coloured beaſt, hauing ſeauen heads, and ten hornes*, whereby is meant the Romane Monarchy, as hath beene ſhewed before. After this the Angell expounderh vnto *Iohn*, what the heads, and hornes of the beaſt meane and ſaith, *that the ten hornes are ten Kings, or ten kingdomes, which yet haue not receiued a kingdome, but ſhall receiue power as Kings, at an houre, with the beaſt.* Apoc. 17. 4. Verſe 12.

The ſence is, that theſe ten kingdomes, had not receiued ſuch power and authority, vnder the Emperours, as they ſhould vnder the Popes, for there was great difference in theſe kingdomes vnder the Popes, from that which they had beene vnder the Emperours. For they receiued farre greater power, and they carried another mind toward the papacy, then the Nations did before toward the Empire, for they did ſubmit themſelues to the papacy for Conſcience, and loue, euen as to the holy Church which they neuer did to the Empire.

And this is the reaſon, why the Holy-Ghoſt ſayth, *they had not receiued a Kingdome, but ſhould receiue power as Kings, at one houre with the beaſt.* Which is not to be vnderſtood ſimply, but after a ſort, for

they had receiued kingdomes, vnder the Emperors, but not in such sort as afterward they did vnder the Popes. For the Romane Monarchy vnder the dominion of the popes, was in his greatest height, and altitude, and the kings of *Europe* grew vp together with the papacy in power, might and Dominion.

Cha. 17.13. And Saint *Iohn* addeth, that *these ten kings or kingdomes were all of one minde, and did giue their power and authority vnto the beast*, that is, they did with might and maine, labour to vphold the Babylonicall strumpet, But the Angell telleth *Iohn* flatly; that the ten hornes that is, the ten kingdomes of the Empire, which before had giuen their names, their power, and authority to the beast, to vphold her and defend her, should now in these last dayes all change their minds and turne against her. For saith the Angell to *Iohn*.

Ch.17.36. *The ten hornes which thou sawest vpon the beast, are they that shall hate the Whore, and make her desolate, and naked, and shall eate her flesh, and burne her with fire.*

Heere then it doth plainely appeare, who they be that shall ouerthrow *Rome*, and by whom it shall be destroyed. To wit, by the tenne Kings of *Europe*, or Kingdomes of *Europe*, which some very learned

ned do reckon vp to be theſe, *England, Scotland, Germany, France, Spaine, Denmarke, Sweueland, Poland, Ruſſia*, and *Hungary*. * Saint *Iohns* words are plaine, that theſe kingdoms which tooke part with the beaſt, ſhall take againſt her, and pull her downe, But we know, that all the kingdomes of *Europe* did take part with her, therefore it followeth that all the kingdomes of *Europe*, ſhall take againſt her. And therefore it is very probable, that in time, [a] *France, Spaine*, and *Italy*, ſhall turne againſt the beaſt. We know that the reſt of the kingdomes are already turned againſt the beaſt, and the beaſt hath loſt ſeuen of his hornes, the eight, which is *France*, beginneth to be ſomewhat looſe, and to ſhake a little, which if it fall off, the reſt will follow after a pace. The reaſon why the kingdomes, which were ſubiect to the Roman Empyre are compared to hornes, is, becauſe that as hornes are the ſtrength and defence of a beaſt, wherewith alſo he puſheth downe other creatures, ſo the ſtrength and defence of the Romane Empire, and the papacy, was in the kingdomes which were ſubiect vnto them, and tooke part with them, whereby alſo they did mightily puſh at other Nations and kingdomes.

* If the holy ghoſt by the ten hornes do not meane a definite number, that is, iuſt ten: yet aſſuredly he meaneth al the kingdomes of Europe, and whatſoeuer elſe did once vphold the beaſt.

[a] It is probable that *France, Spaine*, and *Italy* ſhall forſake the whore.

Moreouer we are to obserue, that whereas Saint *Iohn* saith, the same hornes which did vphold and defend the Whore shall pull her downe, it is not to be vnderstood of the same men, but of their successors in the same kingdomes. For the Kings of *England*, *Scotland*, *Denmarke*, *Polonia*, and other Countries, which gaue their power and authority vnto the beast, are dead and gone. If we respect the persons of the men, and those which succeede them now in these kingdomes, and pull downe the Whore, are other persons; but because they succeede and gouerne in these kingdomes, they are said to be those ten hornes of the beast. Then thus it is, these ten Kings which now hate the harlot, are called the ten hornes of the beast, not because they be any defence and strength vnto him, but because they sit vpon the same thrones of their ancestors, which did vphold and maintaine him. But this one thing is very cleare and apparant out of the interpretation of the Angell, that the same kingdoms which haue maintained Popery, shall put it downe, as we see already fulfilled in *England*, *Scotland*, *Denmarke*, and the rest which haue embraced the Gospell. And it is very likely that the other

King-

Kingdomes which as yet haue not embraced the Gospell, shall in Gods good time embrace it. For this seemeth vnto me, to be a very good argument, taken from the words of the interpreting Angell. Those ten Kingdomes which haue vpheld Rome shall pull down Rome: but France, Spaine, and Italy haue vpheld and doe vphold Rome. Therefore *France*, *Spaine*, and *Italy*, shall pull downe Rome. To this may bee added for confirmation: that *the euerlasting Gospel shall be preached in these last dayes, to euery Nation, and Kindred, and Tongue, and People.* Which I vnderstand of all the Nations of Europe, which were subiect to the Roman Empire, and the Papacy. Apo. 14. 6.

And further that the holy Ghost saith, that the Preachers of the Gospell from *Luthers* time, shall publish Gods truth among People and Nations, and Tongues, and many Kings: which I vnderstand as before.

I am not ignorant that some good Diuines make it doubtfull, whither Rome shall bee ouerthrowne by the Kings of Europe onely, or by the Turke also, and the Kings of the East. For mine owne part, I dare not resolutely determine of it, being a thing to come, but the euent shal declare, & they that liue

liue ſhal one day ſee it. It may be the Turke, and the Eaſterne Princes may haue ſome hand in this buſineſſe. For the Roman Monarchy did ſtretch farre that way, when it was in his higheſt eleuation But that which is alledged of *the drying vp of the waters of Euphrates, that the way of the Kings of the Eaſt might be prepared:* proueth nothing, becauſe it is an alluſion to *Darius* and *Cyrus*, which were Kings of the Eaſt, & tooke old *Babylon* by drying vp the waters of *Euphrates*, and leading ouer their armies, as we haue heard before. I do thus then reſolue & conclude, that the Turke and the Eaſterne Kings may hapily haue ſome ſtroke in this worke. But it ſeemeth moſt probable vnto me, that the Kings of Europe ſhall bee the greateſt agents in this action. For the words are plaine, that the Kings of the earth which ſometimes were ſubiect to that monſtrous beaſt, ſhould now at laſt ſhake off the yoke of her ſeruitude, & withdraw the obedience of their ſubiects from her, *And ſhould hate & abhor the Harlot of Rome, and ſhould make her deſolate.* By withdrawing their ſubiects from her obedienee, *and naked*, by ſpoyling her of her Treaſures, *and ſhall eate her fleſh, and teare her in pieces* for pure hatred, *and burne*

Apo. 16. 11

The Kings of Europe ſhall ouerthrow Rome.

Ch. 17. v. 1

burne her with fire: that is, bring her to vtter destruction.

So that she which before at her pleasure might command all Princes to begin War, to cease from Warre; to defend her quarels, and to annoy her enemies: now is glad to flatter a few seduced Princes to take her part, that she be not vtterly forsaken of all men whatsoeuer. Or else to practise by treason, and trechery, subborning the Iesuits those Rogues and Vagabonds, to stirre vp tumults among the people, and to trouble godlie estates, and commonwealths, that despise her Dominion, but assuredly without all hope, euer to recouer her ancient tyranny. But here it may be obiected, that the preaching of the Gospell, is the greatest and strongest meanes to ouerthrow Babylon. And therefore how can it be idone by the Christian Princes. I answere that it is true indeed, that of all other meanes, the Gospell is the strongest, but the thing is this. First, the Gospell being set abroach, shall detect & discouer the Whore of Rome, and all her abhominable doctrine and filthinesse, which the Christian Princes espying, shal renounce her, make war vpon her, and slay in the field thousand thou-

thousands of her Souldiers as we heard before. And hitherto concerning the persons, that shall ouerthrow Rome.

Now it followeth to speake of the time when it shall be destroyed. Which of all the rest is a thing most hard to be decided. For
Iob.24.1 the holy Ghost saith, *why should not the times be hid of the Almighty: So as they which know him should not foresee the times appointed of him.*
Dan. 12.9. And againe, *the words are closed and sealed vp, vntill the time determed.*
Act.1.7. And againe, *it is not for you to know the times or the season:, which the Father hath put in his owne power.* Yet euen in this point, I will by Gods assistance, set downe so much as is reuealed, and so much as God hath giuen me to see. First I do confesse that God in his Word hath set downe the iust period, and precise determination of all the greatest afflictions and persecutions, that euer came to his Church, before the comming of his Son in the flesh, for the comfort thereof, as that of Egypt, after the expiration of foure hundred and thirty yeeres: that of Babylon after the date of seuenty yeeres: that of the
Dan.8. *Medes* and *Persians*, after the determination of an hundred and thirty yeeres: that of *A-*
Dan.11. *lexanders* state after sixe yeeres: that of *Ma-*

gog

gog and Egypt, after 294. yeeres. So likewise that of Christs death and resurrection, after seuenty seuens, or seuenty weekes, which make 490. yeeres, as the Angell *Gabriel* foretold, vnto the Prophet *Daniel*. But concerning the iust period and precise determination of the persecutions of the Church since Christ, by the Roman Empire and the Papacy, we find not the like set downe: and hereof there may be two reasons yeelded. First because the Church of the Iewes were not vnder so cleere, and precious promises as we are, therefore it was needfull, for the better strengthning of their hope and comfort in afflictions, that they should know the very time determined: but because the Church of the Christians liueth vnder most cleere and comfortable promises of deliuerance, therefore God according to his deepe wisedome would haue our faith exercised in an assured expectation of the accomplishment thereof, though the precise time be concealed. An other reason may be this: the vtter ouerthrow of Rome, falleth out to be, but a little before the comming of Christ to iudgement, as appeareth in this Prophesie. Now then, if we knew the day or yeere certainely, when Rome should fall finally, it would Dan. 9. 42.

would giue vs too much light, vnto the knowledge of the last day, which God in great wisedome, hath of purpose hid from the knowlege of all men: yea, and of Angels, I know right wel, that a certaine learned Writer doth precisely determine the vtter destruction of Rome to fall out in the yeere of our Lord 1639. But by the fauour of so excellent a man be it spoken, I see no sufficient ground thereof. But touching this matter, of the time of Romes finall fall, I wil deliuer mine opinion, and my reasons, submitting my selfe to the iudgement of the learned, for I would be loth, in this or any other thing to goe beyond my compasse, or passe the bounds of modesty, and humility, and therefore do refer all to be tryed by the sickle of the sanctuary.

Napier in Apo. 14. pag. 183.

I do therefore thus iudge, that the vtter ouerthrow of Rome shall bee in this age, I meane within the age of a man: my reason is this. We of this age, liue vnder the opening of the seuenth seale, the blowing of the sixt Trumpet, and the powring forth of the sixt Viall. For the first it is manifest, becausse the opening of the seauenth Seale, containeth all things, that shall fall out to the end of the world:

as

as hath beene ſhewed and proued before. For the blowing of the ſixt Trumpet, that alſo is plaine, becauſe vnder the blowing thereof, the little Booke was opened, and the Goſpell preached, as wee ſee in this age. For the powring downe of the ſixth Vial of Gods wrath, that alſo is moſt cleere, becauſe thereupon the great Riuer *Euphrates* dryeth vp, and the Ieſuites are ſent out, to ſollicit the Kings of the earth to battaile againſt the Church, as we ſee fulfilled in theſe our dayes. Then I reaſon thus, Rome muſt fall downe finally, in that age wherein the little Booke is opened, and the euerlaſting Goſpell preached, but in this age the little Booke is opened, and the euerlaſting Goſpell preached, therefore in this age, Rome muſt fall downe finally. And againe I reaſon thus: Rome muſt fall downe finally in that age, wherein the Riuer *Euphrates*, that is, the fortification of Rome dryeth vp, and the Ieſuits are ſent forth, to ſtop the leake thereof: but all this falleth out in this age, as wee ſee with our eyes. Therefore in this age Rome ſhall fall downe finally. The reaſon of propoſition is becauſe in this age the Popiſh armies ſhall come to *Armageddon*.

Apo.8.1.

Apo.10 2. Ver.10,11.

Apo 14. Ver.6.8.

Apo.16.16

It is very probable that Rome ſhall fall finally in this age.

More-

Moreouer this I say, and not I, but the Lord, when the seuenth Angell blowuth the seuenth Trumpet, then commeth the end of the world: But the sixt Angell, hath sounded the sixt Trumpet long agoe, as appeareth by the effects: Therefore it cannot bee long ere the seuenth Angell blow. But Rome must fall downe finally, before the seuenth Angell blow, as hath beene shewed before. Therefore the vtter fall of Rome cannot be long deferred.

I do not determine either of day, moneth, or yeere, because it is not reuealed. But I gesse at an Age, because the Holy Ghost pointeth vs vnto an agent.

If any man see further I will easily yeeld vnto him, and thank God for his light.

But all these things I set downe for the comfort of Gods Church, not desiring to vnderstand aboue that which is meete to vnderstand: but to vnderstand according to sobriety.

Now it resteth to speake of the last maine point which is the causes of Romes vtter ruine and ouerthrow: which first of all are set downe foure seuerall times for falling, to be, because *she made all Nations drunke with the Wine of the wrath of her fornication.*

Cha. 14. 8.
Cha. 17. 2.
Cha. 18. 3.
Cha. 19. 2.

They which outwardly make others drunke, or commit fornication with o-

thers

others, are worthy to be seuerely punished.

How much forer punishment are they worthy of which do the same spiritually: and therefore woe be to *Rome*.

Another cause of the destruction of *Rome* is, for that shee hath shed the bloud of all the Prophets, Martyrs, and Saints: as it is written. *In thee was found the bloud of the Prophets, and of the Saints, and of all that were slaine vpon the earth.* What is he worthy to haue, that is a most cruell bloud-sucker: nay what is he worthy to haue, that shall murther a Kings Children: yea, that shall murther his eldest Sonne and heire apparant to the crowne.

Cap. 16. 6. Cap. 18. 24. The causes of Romes vtter down fall.

But *Rome* hath murthered thousands of the King of Heauens Children. Yea, *Rome* hath murthered the great heire of Heauen and earth, I meane the very Sonne of God. For Christ was put to death by the Roman power and authority, and by a Romane iudge, as before hath beene shewed. Therefore let all men iudge what *Rome* is worthy to haue. Moreouer, S^t. *Iohn* telleth vs that *Rome with her inchantments hath deceiued all nations.* Then let the matter be referred to the iudgement of any indifferent man, to determine and let downe what punish-

Cap. 11. 8.

Cap. 18. 23.

ment sorcerers, and enchanters, are worthy of: especially spirituall sorcerers, and enchanters. Besides all this, the holy Ghost
Chap.18.2. saith, that *Rome is the habitation of deuills; and the hold of all foule spirits, and a cage of euery vncleane and hateful bird.* What think you is like to come of an habitation of diuells. What trow yee will be the end of a shoule of foule friends, and a company of most vgly monstrous hel-cats? What is like to become of a Cage of Howlets, Rauens, and Vultures. Yea, a nest of Vipers, Toads, Snakes, Adders, Cocatrices, and all the most stinging Serpents and venemous vermine in the world? What wilbe the end of pild Priests, filthy Friers, mangy Monks, rouging Iesuits. Are not these a cage of vncleane birds? What do they study, what do they plot, what do they practise euery day, but seditious, periuries, murthers, conspiracies, treacheries, and all manner of villanies? If I had no other reason to perswade me that *Rome* shall fal and come to a miserable end, yet this only would make me so to thinke, that these villanous Iesuits do teach & conclude in their cursed conuenticles, that it is not only lawful but also meritorious to murther any christian Prince, that is not of their

Catholike religion: Oh monſtrous villaines: O moſt hideous: hel-hounds haue not theſe monſters ſuborned diuers deſperate caitiffes, to embrue their hands in the bloud of Chriſtian Princes. How many haue beene their plots? how deſperate haue bin their practiſes, to murther and poiſon our late Queeene *Elizabeth*, the French King, and our moſt gracious and worthy King that now raigneth, and other Chriſtian Princes. But can ſuch proceedings proſper? can ſuch courſes be bleſſed? can a man be eſtabliſhed by iniquity? No, no, let them know for a certainty, that God wil croſſe & curſe al ſuch diueliſh proceedings, as hitherto he hath done, his moſt holy name be praiſed. But if any man liſt to know more of the proceedings, & practiſes of Ieſuits, let him read Maſter Docter *Sutclieffe* his anſwere to *Parſons* wardword, a booke worthy to be read and knowne of all men. But now to grow to a concluſiō of this point, and to wind vp togither al the reaſons and cauſes of *Romes* ruine, thus I do determine, that foraſmuch as *Rome* is the great whore, *with whō haue committed fornication allthe kings of the earth*, foraſmuch as *Rome hath made all Nations drunk with the wine of her fornication*: foraſmuch as *Rome hath de-* Chap. 17. 2.

ued all nations, with her inchantments: foraſmuch as *Rome is a den of diuells, and a cage of vncleane birds*: foraſmuch as *Rome hath*
Nu.24.24. *ſhed the blood of Apoſtles, Martyrs and Saints*: foraſmuch as *Rome hath murdered the Sonne of God.* Therefore it ſhall at laſt come to moſt miſerable deſtruction, being that *Chittim* which in the end muſt needes periſh, for what puniſhment, what paine, what torture, what torment can be inough for this damnable whore, which, hath committed ſuch execrable and moſt outragious villanies? Be it therfore knowne vnto al men by theſe preſents, that *Rome* for all her monſtrous and prodigious ſins, ſhal fal ſtill more and more, and come to a fearefull deſtruction, euen in this life. But ſome man may ſay, what ſhall become of *Rome*, and of all her friends after this life. S^t. *Iohn* anſwereth, *that*
Apoc.14. v.9.10.11. *if any man worſhip the beaſt and his image, & receiue his marke in his forehead, or on his hand, the ſame ſhall drinke of the wine of the wrath of God, and he ſhal be tormented in fire and brimſtone, before the holy Angels, and before the Lambe. And the ſmoak of their torment ſhall aſcend, and they ſhall haue no reſt, day nor night, which worſhip the beaſt, &c.* Here is ſentence of eternall damnation, paſſed

sed vpon all the friends of *Rome*. O that all Papists would consider this in time, & think with themselues, what a woful thing it is to be a Papist, for they and their kingdome must go downe in this life, and in the life to come, they must be tormented in hel fire for euer. For S^t. *Iohn* sayth flatly, that all papists *shall be cast into the great Wine presse of the wrath of God, where they shall be framed and tryed, till blood come out of the Wine presse, vnto the horses bridles, by the space of a thousand and six hundred furlongs*, And againe he saith, *that the beast and the false prophet were taken a liue, and cast into a lake of fire burning with brimstone*. Let all men therefore take heed, how they ioyne with the Papists, for we see what shall be their end, both in this life, and the life to come. Therefore let all Gods people, come out of *Babylon*, and hasten out of *Sodom*, least they be wound vp in their iudgments. Let all wise men practise the pollicy of the *Gibeonits*, who when they saw that *Iosuah* did so mightily preuaile against the *Cananits*, and beare down all before him, did very pollitikely prouide for their owne safety, & by subtile meanes enter into league with *Iosuah*, and the *Israel* of God. So let all that haue any care of their

Apo. 14. 20

Cap. 19. 20

owne saluation, speedily forsake *Babylon*, which otherwise will fall vpon their heads, and fly to *Zyon*, which shall stand fast for euermore. And thus hauing reduced all the fiue Chapters following, to proue these foresaid points, I wil proceed vnto the twenteth Chapter: for there is almost nothing of any moment or difficulty in the 15, 16, 17, 18, and 19. Chapters, but it hath beene already opened and expounded.

CHAP. 20.

SAint *Iohn* hauing in the former chapters, plainely and plentifully set downe the vtter ouerthrow both of the Beast and false Prophet, that is, the Roman Empire, and the Papacy, doth now in this Chapter set forth the condemnation of the Dragon, their graund Captaine, which set them all on worke. For there hath as yet, beene no motion of him, which hath beene the beginner and rayser vp of the rest, and the great worker of all mischiefe, therefore now commeth his iudgement & condemnation, now because he hath bin a more general worker, and his mischiefe hath extended larger then the kingdome of Antichrist,

Antichriſt, therefore in this 20. chapter there is an Hiſtory of him, ſet forth by it ſelf. Firſt how he ſeduced the nations before the comming of Chriſt: afterward how Chriſt at his comming bindeth him, by the light of his Goſpell, from ſeducing the nations, and ſo holdeth him ſhut vp, for the ſpace of a thouſand yeeres, in which the Church did flouriſh greatly, and many were raiſed vp vnto the ſpirituall life. But when the thouſand yeeres were expired, Satan was let looſe and went forth againe to ſeduce, & by the great Antichriſt, and the Turk, gathered innumerable multitudes into his armies to fight againſt the Church, which armies are called *Gog* and *Magog*.

But they are all ouercome and deſtroyed, and that old Serpent himſelfe is caught, and together with his Inſtruments, the Beaſt, and the falſe Prophet is caſt into hell fire, to bee tormented for euer. And this is the ſumme and principall drift of this Chapter.

It containeth fiue principall things, as it were the fiue parts thereof.

The firſt is, the binding and chayning vp of Satan, by our Lord Ieſus, for the ſpace of a thouſand yeeres. Ver. 1.2.3.

Ver. 4.5.6. The second is, the flourishing of the Church, during the time of Satans captiuity.

Ver. 7.8.9. The third is, the loosing of Satan after the thousand yeeres expired, and the wofull effects thereof.

Verse 10. The fourth is, the casting of the Diuell into a lake of fire and brimstone, where the beast and false prophets were.

Ver. 11.&c. The fift is a glorious description of the last iudgement, wherein euery man shall be iudged according to his workes.

The Text.

Verse 1. *AND I saw an Angel come down from Heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.*

Verse 2. *And hee tooke the dragon that old Serpent, which is the Diuell and Satan, and bound him a thousand yeeres.*

Verse. 3. *And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that hee should deceiue the people no more, til the thousand yeeres were fulfilled: so after that he must be loosed for a little season.*

This Angell here spoken of, is our Lord Iesus, who is therfore said to haue the key of the bottomlesse pit, because he hath power

and

and authority ouer hell and death, as wee haue heard before.

By the chaine in his hand, is meant the doctrine of the Gospell.

The time when Satan was thus taken and bound was, when Christ first preached the Gospell, and his Apostles after him, to all Nations.

The cause why he was bound and chained vp, was, for that he had a long time seduced all Nations, and raigned as King and Lord ouer the Gentiles, and greatly seduced the Iewes also.

The time of his imprisonment is set down, to be a thousand yeeres, that is, all the time from the preaching of Christ and his Apostles, vntill *Gregory* the seuenth, and other monstrous Popes, which did let Satan loose againe. Which space of time is gessed by the learned, to be a thousand yeeres, or thereabouts. But here it is to be obserued, that this binding of Sathan, it is not to be taken simply and absolutely, as though Satan was so bound and chained vp, for this thousand yeere, that he could not seduce at all, or doe no mischiefe at all, after the preaching of the Gospell by Christ, and his Apostles? I say this is not to be taken simply, but after a

sort,

sort, that is, that he could not so generally and vniuersally seduce all Nations, as he had in former time, before the comming of Christ. For otherwise it is well knowne, that euen after Christs time, he did greatly persecute the Church, bring in many errors and heresies, and harden and blind many mens hearts: but yet all this was nothing, in comparison of that which he had wrought in former ages, when he was euen as it were the God of the World, and the Gentiles worshipped him as God, as the Apostle
1. Cor. 10. teacheth, *that all the worship of the Heathen Nations, was the worship of Diuels.* And a-
Act 14.16. gaine, *that God in times past suffered all the Gentiles to walke in their owne wayes.* And then was Satan a great Prince indeed. But
Luk. 10 18 now commeth a chaine for him: for Christ preacheth the Gospell, and sendeth forth his Disciples with power, and thereupon saith, *I saw Satan fall downe like lightning:* For the preaching of the Gospel, beateth downe the Kingdome of Satan and Sinne.

Moreouer it is to bee noted, that notwithstanding all Satans power and might, craft and subtiltie, yet this Angell which hath the Key of the bottomlesse Pit, doth apprehend

apprehend him and ſhut him vp, and ſeale the dore vpon him: ſo that hee cannot get abroad to ſeduce ſo generally as in former time.

But Saint *Iohn* ſaith, that *after a thouſand yeeres, he muſt be looſed for a little ſeaſon:* that is, the time wherein the great Antichriſt ſhould beare the ſway: which was ſome 4. or 5. hundred yeeres. For the Goſpel did preuaile in ſome meaſure in the world, a thouſand yeeres after Chriſt, and the principles & grounds of true religion continued in the Church, vntil the ful looſing of Satan, though with many blots, corruptions, and abuſes. For after the firſt 609. yeeres, the cleere ſincerity of the truth was much dimmed with errors and hereſies, but yet the mainegrounds did remaine till the full expiration of the thouſand yeeres. Now we know that the Goſpell hath beene preached in theſe laſt dayes, aboue threeſcore yeeres. Therefore it followeth, that the ſtrength of Popery continued not much aboue fiue hundred yeeres; Which heere the Holy Ghoſt for our comfort, calleth a little ſeaſon: of which wee haue heard before, and therefore I doe here omit it. Cha. 11.2.

And I ſaw ſeates, and them that ſate vpon them, Ver. 4.

them, and iudgement was giuen vnto them. And I saw the soules of them that were beheaded for the witnesse of Iesus, and for the Word of God, and which did not worship the Beast, neither his Image, neither had taken his marke vpon their foreheads, or on their hands, and they liued and raigned with Christ a thousand yeere.

Ver. 5. *But the rest of the dead men shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.*

Ver. 6. *Blessed and holy is hee that hath part in the first Resurrection. For on such the second death hath no power. But they shall be the Priests of God, and of Christ, and shall raigne with him a thousand yeere.*

Here now is set forth the estate of the Church militant, for the space of the thousand yeere, wherein Satan was chained vp. For it is said here, that the Church did grow and flourish: yea, and greatly exercise her power and authority, during that time. And therefore Saint *Iohn* saith, that *he saw seates, and they sate vpon them, and iudgement was giuen vnto them.* Whereby he meaneth, that the Apostles and their successors, had their Chaires, Seates, and Consistories, wherein they did both preach the Word, and

and execute the Church cenſures: as the Scribes and Phariſies before had ſit in the Chaire of *Moſes:* and I take it, the latter part of the fourth Verſe, is to be referred to the firſt clauſe, to wit, that *the Church did liue and raigne with Chriſt, a thouſand yeeres.* Which is not to be vnderſtood of the Church triumphant, as ſome do take it, and all the reſt of this fourth Verſe, but of the flouriſhing eſtate of the Church militant, during the time of Satans captiuity: for all the faithfull do after a ſort liue and raigne with Chriſt, euen here in the earth, when they ouercome the world by faith, and ſubdue Satan and ſin, by the power of grace.

Now where it is ſaid, that *Iohn ſaw the ſoules of them that were beheaded for the witneſſe of Ieſus &c.* It is to be vnderſtood of thoſe, which in the time of the perſecuting Empire, and growing of the Papacy, were ſlaine for the truth. For the ſecond Beaſt, which is the dominion of Popes, raigning not in thoſe thouſand yeeres, in the which Satan was bound, but yet did grow by degrees towards their height, and vſed great tyrany againſt the Seruants of God, before Satans full looſing.

The *Chiliaſts* or *Millinaries*, doe fondly gather

gather from this Scripture, that after the ouerthrow of Antichrist, the Lord Iesus would come and raigne with the faithfull here a thousand yeeres vpon the earth, and that in this time, that Christ did so raigne, as a great and glorious King vpon the earth, his subiects should enioy all manner of earthly pleasures, and delights. This foolish error is confuted by the words that follow in the Text, as we shall see afterward.

Whereas he saith, *the rest of the dead shall not liue againe*. It is to be vnderstood, of such as were spiritually dead, that is, such as despise the Gospell, which was preached those thousand yeeres, and were not thereby reuiued and quickned vnto eternall life, but did still remaine, as men dead in sinnes, and trespasses.

Therefore the meaning of Saint *Iohn* is, that as in the thousand yeers many that heard Christ and his Apostles, and their successors, were raised vp from the death of sinne, to the life of righteousnesse, so many others were not quickned by their doctrine, but still dwelt in their sinnes, whom hee calleth the *rest of the dead*: and he saith, *the rest shall not liue againe*, meaning the life of God, or the life of grace: and whereas he

he addeth *vntill the thousand yeeres be finished*, he meaneth neuer, or not at all, for so the word *vntill*, is often taken in the Scriptures: and it is sure, that after the expiration of the thousand yeeres, they did not liue the life of God, and the life of the spirit. For then the diuel was let loose vpon the world, to worke his pleasure, and to seduce with all efficacy of errour and iniquity.

Whereas it is said, *this is the first resurrection*, he meaneth the rising from sinne, to the life of righteousnesse, which was in the the thousand yeeres of the Gospels preaching, and therefore he addeth, *that hee is blessed that hath part in the first resurrection, &c.* and saith, *that all such shall raigne with Christ a thousand yeeres.* Which is meant of the raigne of the faithful euen vpon earth, for the space of that thousand yeeres, in which Satan was bound: but yet excludeth not their eternall glory in the Heauens.

And when the thousand yeeres are expired, Ver. 7.
Satan shall be loosed out of his prison.

And shall goe out to deceiue the people, which Ver. 8.
are in the foure corners of the earth, euen Gog *and* Magog, *to gather them together to battaile, whose number is as the sand of the Sea.*

And

Ver. 9. *And they went vp vnto the plaine of the earth, and they compassed the Tents of the Saints about, and the beloued City: But fire came downe from God out of Heauen, and deuoured them.*

Now Saint *Iohn* telleth vs; that after the determination of the thousand yeeres, Satan shall be let loose vpon the World, for their vnthankefulnesse, and contempt of the Gospell, to seduce and deceiue, euen as much as euer he did. No maruell therefore, that the two great and monstrous Heresies of Popery and Mahometry, did now begin mightily to grow and increase in the World. For what other thing can bee looked for, after this letting loose of Satan.

But we are to obserue, that as Satan was bound by degrees, through the Ministery of Christ, and his Apostles, and their immediate successors, so also he was loosed by degrees, by the preuailing of Heresies, till the great Antichrist was hatched, and brought into the possession of his cursed Chaire. For Satan was not fully loosed, till the yeere of our Lord 998. At what time *Siluester* the second came to be Pope, who was in league with the Diuell. Stories doe report, that at his death he called for the Cardinals, and con-

confeſſed that he had familiarity with the diuell, and how he had giuen himſelfe vnto him body and ſoule, ſo that he might come to the Papall dignity.

After him ſucceeded ſundry other Popes, which were notorious monſters, ſome of them murderers, ſome poyſoners, ſome ſorcerers, ſome coniurers. By whom the diuell was fully looſed, all light of the Goſpell, and true religion being in a manner cleane put out, and moſt abhominable Idolatry, and all manner of villany ſpreading ouer the face of the earth, and there S. *Iohn* ſayth, *that Sathan being fully looſed, hee went forth to deceiue the people, which were in the foure corners of the earth, euen Gog & Magog*, &c. This ſeducing by Satan, here ſpoken of, is the ſame with that which is ſpoken cha. 13. onely this excepted, that this of *Gog* and *Magog* is more generall. We reade there how all Nations, kindreds, and tongues, were made to worſhip the image of the beaſt, and to receiue his marke; but that is to be extended no further then to thoſe Kingdomes which were ſubiect to the papacy.

But here by theſe armies of *Gog* and *Magog*, are vnderſtood all the chiefe enemies of the Church, in theſe laſt daies, ſince the loo-

sing of Satan, both open and secret, both Turk and Pope for the Turk is an open enemy: the Pope a more close enemy. *Gog* signifieth *couered*, *Magog vncouered*, whereby is noted the Turke. For the Pope commeth couered vnder the name of *Christ*, & *Christs* Vicar, *Peters* successor, &c. But the Turke commeth vncouered, for he openly denieth, and impugneth Christ.

Moreouer the names of *Gog* and *Magog*, are here set downe, to note of what countries these chiefe enemies should spring: to wit, out of *Scithia*, *Syria*, *Arabia*, *Italy*, and *Spaine*. For *Magog*, was the son of *Iapheth*, *Gen.* 10. ver. 2. of whom came the Scythians. *Gog* was the name of a great Captaine in the lesser *Asia*, which built a City, and named it after his owne name *Gogkartah*, that is, the City of *Gog*. And it is put in the Prophesie of *Ezechiel*, for the whole region of the lesser *Asia*, and *Syria*. Whereby the prophet did foretel, that the great enemies of the Church should arise out of those coasts. As in very truth they did, for out of *Egypt*, *Scithia*, *Syria*, and the lesser *Asia* did spring vp *Ptolomeus*, *Seleucus*, *Antigonus*, *Cassander*, and the rest of *Alexanders* posterity, which vexed and oppressed the Iewes, by the spac-

of 294. yeares, euen vntill the comming of the Messias, at what time the deuided Greek Empire was ouerthrowne, and translated to the Romans.

Furthermore it is to be noted, that the Prophet *Ezechiel* saith, *that Gog is the chiefe Prince of Mesech and Tuball.* By *Mesech* he meaneth *Arabia*, and by *Tuball Italy*, and *Spaine:* noting thereby the Countries and Kingdoms from whence the great persecutors of the Church, from the returne out of the captiuity of *Babylon*, vntill the comming of the *Messias* should arise. For assuredly those enemies, were collected of diuers nations, but serued chiefly vnder the princes of *Asia* the lesser, of *Syria*, and of *Scythia*. Now then to conclude: *Gog* and *Magog* in *Ezechiel*, are put for these princes of those countries, which were the chief captaines in gathering great and mighty armies vnto battail, against the children of *Israel*, after they were come out of captiuity of *Babylon*. And the prophet then in one sum vnder the armies of *Gog* and *Magog*, comprehendeth al the enemies that fought against them frō time to time, after the captiuity, vnto the comming of Christ. And now for the application of this, vnto the enemies of the church

vnder the Gospell, we must first note, that through this booke, the figures and phrases of speech are taken out of the law and the Prophets. Now therefore when the Lord would set forth in one summe all the enemies of the Church, which Satan mustereth after the time of his loosing out of prison, before the comming of Christ to iudgment: there is no one place more fit, to set forth all these armies, then those armies of *Gog* and *Magog*, and therefore the names, euen *Gog* and *Magog*, are here brought in, to set forth these huge armies of the Turke, and of the Pope, and of all the enemies of the Church in these last daies, which should gather themselues to battaile, being in number, as the sand of the sea; as S. *Iohn* saith, *yea did couer the whole face of the earth with their multitudes, & compasse the tents of the Saints about, and the beloued City*, that is, did make warre against the Church and people of God, which in comparison of them, were but as a few tents, or some little City. But mark what followeth, and consider the issue of the battaile. The holy Ghost sayth expressely, that *fire came downe from God out of Heauen, and deuoured them.* Which doth plainely shew that the armies of *Gog* and

and *Magog*, though neuer ſo huge, ſhall be deſtroyed by the fire of Gods wrath.

Now from this I gather, that as the armies of the Pope ſhall go downe ſtill more and more, as formerly hath bin ſhewed, and as experience in many yeares good ſucceſſe, both in *Ireland*, *Netherland*, and againſt *Spaine* alſo, hath partly proued, (Gods moſt holy name be prayſed) ſo alſo the armies of the Turke ſhal be ouerthrowne, ſo far forth as they fight againſt the true Church, or at leaſt be ſo kept backe, that they ſhall not be able to compaſſe the tents of the Saints, as we ſee & feele this day, God be thanked,

And the Diuell that deceiued them, was caſt into a lake of fire and brimſtone, where that beaſt, and that falſe prophet are and ſhall be tormented, euen day and night, for euermore. Verſe 10.

Here is ſet downe the Diuells doome: to wit, that he ſhalbe caſt downe into the infernal pit, as well worthy both for his ſeducing all nations, and ſtirring vp the armies of *Gog* and *Magog*, againſt the Church, euen to roote it vp, if it were poſſible.

Therefore S. *Iohn* telleth vs, that forasmuch as he is the author of all miſchiefe, & he that hath ſet all the reſt a work, therefore

both he and his instruments the beast, and the false prophet, *Gog*, and *Magog*, shall all drinke of the same cup of Gods eternall wrath, and be all throwne downe together into one close prison, which is that gasping gulfe and infernall lake, that burneth with fire and brimstone, for euer.

Loe then, what shall be the end of the diuell, the Pope, the Turke, the Emperour, the King of *Spaine*, the Cardinals, and all other the diuells instruments, which here in earth hath persecuted the Church, and compassed the tents of the Saints, and the beloued City.

Now after all this in the fiue last verses, Saint *Iohn* entreth into a liuely and cleere description of the last iudgmeut. First noting the terror and maiesty of the Iudge himselfe, in this, that *from his face both Heauen and earth fled away*: that is, no creature shall be able to endure his angry countenance, in that day: and yet withall setting downe the purity and vprightnesse of his iudgement and iudgement seat, calling it *a white Throne*. And after this, the general citing and personal appearing of al men before him of what degree, estate, or condition soeuer. For both *death & hell, sea and graue de-*

Verse 11.

Ver. 12.

deliuer

deliuer vp their dead. And all without exception, came to iudgment. And the bookes of their conſciences were opened, (for euery mans work is ingrauen vpon his conſcience, as it were in letters of braſſe, or with *the point of a diamond*, as the Prophet ſpeaketh.)

And they were iudged of thoſe things which were written in the bookes, according to their workes, and according to the teſtimony of their owne conſciences. Ier. 17. 2. Verſe 13.

And death and hell, that is, all the heires of death and hell, euen all the ſociety of reprobates, both Papiſts, Atheiſts, and all vnbeleeuers, Verſe 14.

yea, whoſoeuer were not found written in the booke of life, were caſt into the lake of fire, which is the ſecond death. Verſe 15.

Now, here I would haue it diligently obſerued, that the holy Ghoſt hath three ſeuerall times in this booke deſcribed the laſt iudgment, to wit, in the latter end of the 11. ch. in the latter end of the 14. chap. and now in the latter end of this chap. And moreouer I would haue the order and cauſes of theſe deſcriptions well weighed. For in the 11. ch. hauing before deſcribed the kingdome of the Pope, and the Turke, with their ouerthrow, and alſo the preaching & preuailing of the goſpel in theſe laſt daies, he commeth to deſcribe the laſt iudgement. In the 14.

Chapter hauing set downe, *that the euerlasting Gospell should bee plentifully preached in this last age, and the ouerthrow of Babylon*, immediately following, forthwith hee proceedeth to the discription of the last day: In this Chapter hauing before concluded of the vtter ouerthrow of *Rome*, of the beast, and false prophet, of *Gog* and *Magog*, and all aduersary power, at length he proceedeth to this description of *Christs* second comming, which we haue heard of. And out of all this, I do gather, that the vtter ouerthrow of the Pope, and all his adherents, shalbe in this life, a little before the comming of *Christ* vnto iudgement.

CHAP. 21.

AS we haue heard before of the vtter ouerthrow of the beast, and the false prophet, and all their adherents, and also of the euerlasting condemnation of the dragon, that old serpent, which set them al a worke. So now in this Chapter, we are to heare of that most happy and blessed estate, which the faithfull shall dwell in for euermore: so that the maine drift of this Chapter is, most fully

fully to deſcribe that infinit glory and endles felicity, to the which all the 144000. that is, all the Elect of God, ſhall bee aduanced, when both the beaſt, and all that haue receiued his marke, ſhall be caſt downe into the infernall Lake.

This Chapter may very fitly be deuided into foure parts.

The firſt, is a deſcription of the renouation of the world, and the reſtauration of the creature. Ver. 1.

The ſecond is, a laying forth of the moſt glorious eſtate of the Church, when it ſhall be freed from all miſery. Ver. 2. 3. 4.

The third is a Protection from God himſelfe, concerning the renouation of all things, the felicity of his Elect, and the endleſſe paine and torment of all Reprobates. Ve. 5. 6. 7. 8

The fourth is, a liuely deſcription of the very Kingdome of God, and the vnſpeakeable ioyes of Heauen, vnder the figure of a great City, called the holy Ieruſalem. Which City is heere moſt glorioufly deſcribed of his Walls, Gates, Foundations, Streetes, height, length, bredth, brightneſſe, matter, forme, perſons, and inhabitants. Ver. 9. 10. 11. 12. 13. 14. &c.

The

The Text.

Ver.1. *AND I saw a new heauen, and a new earth, for the first Heauen and the first Earth were passed away, & there was no more sea.*

Ver.2. *And I* Iohn *saw the holy City new Ierusalem, come downe from God out of Heauen, prepared as a Bride trimmed for her husband.*

Ver.3. *And I heard a great voice out of heauen, saying, behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall be their God.*

Ver.4. *And God shall wipe all teares from their eies, and there shall bee no more death, neither sorrow, neither crying, neither shall there be any more paine. For the first things are passed.*

By *a new Heauen, and a new Earth*, is meant the renued estate of Heauen & earth, after this life in their quality, not in their substance. For we doe beleeue according to the Scripture, that this visible Heauen, and this visible Earth shall continue for euer, as touching their matter and substance. But shall be greatly altered and changed in condition, and quality. For Saint *Peter* saith, *we looke for new Heauens, and a new earth,* 2. Pet. 3.

accor-

according to his promiſe, wherein dwelleth righteouſneſſe, that is, ſuch Heauens, and ſuch a earth, as is free from all corruption and ſin. Which thing alſo the Apoſtle Saint *Paul* doth plainely teach, ſaying, that *the creature doth feruently expect, when the ſonnes of God ſhall be reuealed*, that is, when Gods children ſhall be made knowne to be as they are, the very heires of infinite glory, which in this life doth not appeare. And he yeeldeth two reaſons of this deſire of the creature: one is, becauſe in the meane time it is ſubiect to vanity and corruption: the other is, that then it ſhall be free from both. And for this cauſe the Apoſtle ſaith, that *the creature groneth with vs, and earneſtly deſireth, and longeth after that day, wherein it ſhall be ſet free from the bondage of corruption*, and redintigrated and reſtored to that priſtinate eſtate, wherein it was before the fall. But whether this is to bee vnderſtood of Heauen and Earth onely, or of Heauen and Earth with their adiuncts and particular creatures, I will not here goe about to diſcuſſe: howbeit I doe greatly incline to their opinion, which hold, that Heauen and Earth, with all their furniture being redintigrated and reſtored to their firſt eſtate, ſhall remaine for euer, to

Rom.8.19.

Rom.8.

ſet

set forth the glory of the Creator, and for that vse of glorified men, which now the Angels haue of them.

Cha.46. Cha.9.8. Cap. 13.2. Now whereas Saint *Iohn* addeth, that *there shall be no more Sea.* He meaneth that there shall be no more any troublesome and confused estate of this would, no more broiles, waues, tempests, and stormes, as it falleth out in this life. For the word *Sea* is so taken twice or thrice before.

By *the holy City, new Ierusalem,* he meaneth the Church triumphant, which therefore is said *to come downe from God out of Heauen,* because it hath all his newnesse and holinesse from God and from Heauen, whereby it is now prepared and made ready to bee married vnto Christ, *euen as a Bride tricked and trimmed vp for her Husband.* And for this cause Saint Iohn *heareth a voyce from Heauen, saying, the Tabernacle of God is with men, and hee will dwell with them, and they shall be his people, and hee will be their God.* Meaning thereby that Iesus Christ will keepe house with his glorified Spouse, and be at bed and bourd with her for euer in the Heauens, at what time *shee shall be freed from all teares, woe, and misery,* as the next Verse declareth, yeelding also a

Ver.3. Ver.4.

reason

reaſon hereof, which is, *that the firſt things are paſſed*, that is, the ſtate wherein the World is now, being ſubiect to many afflictions, temptations, vanities, and corruptions.

And he that ſat vpon the Throne ſaid: Behold I make all things new, and he ſaid vnto me. Write: for theſe words are faithfull and true. Ver. 5.

And he ſaid vnto mee, it is done, I am Alpha and Omega, the beginning and the end. I will giue to him that is a thirſt, of the Well of the Water of Life freely. Ver. 6.

He that ouercommeth ſhall inherit all things, and I will bee his God, and he ſhall be my Sonne. Ver. 7.

But the fearefull and vnbeleeuing, and the abominable, and Murtherers, and Whooremongers, and Sorcerers, and Idolaters, and Lyers ſhall haue their parts in the Lake which burneth with fire and Brimſtone, which is the ſecond death. Ver. 8.

Here the omnipotent God, which ſitteth vpon the moſt glorious Throne, doth proteſt, that he will make all things new, that is, reſtore the world to that excellent eſtate wherein it was before *Adams* fall, and his Elect to a ſtate and condition farre more excellent

cellent in Heauen: for the greater certainty and assurance of it, willeth and commandeth Iohn *to write it, and record it as a thing*
Ver.5. *most certaine and infallible*, and to set it downe as a thing already done. For things to come which are decreed in the counsell of God, are as certaine, as if they were past: for God cannot erre, alter, nor change, and therefore he saith, *I am Alpha and Omega*, the first and the last, the vnchangeable, and
Ver.6. immutable God. And addeth, *that he will giue freely to euery one that is a thirst, of the Well of the Water of Life*, that is, without all regard of our deserts, he will giue to euery one, that earnestly seeketh after Heauen and heauenly things, his fulfill thereof. And moreouer, *that whosoeuer ouercommeth*, in
Ver.7. the spirituall battaile, *shall haue the full fruition of all good things*, both in this life, and the life to come, as hauing speciall right and interest therein through *Christ*, *God being his Father, and he his Sonne, and Heyre*. But on the contrary, hee willeth it to be written and recorded as a thing most certaine and
Ver.8. sure, *that all Reprobates, all Atheists, worldlings, and all vnbeleeuers shall haue their part and portion, in the Lake which burneth with fire and brimstone for euer.*

And

And there came vnto mee one of the ſeuen Angels, which had the ſeuen Vials, full of the ſeuen plagues, and talked with mee, ſaying, I will ſhew thee the Bride the Lambs wife. Ver. 9.

And hee carryed mee away in the Spirit to a great and an high Mountaine, and ſhewed me that great City, that holy Hieruſalem, diſcending out of Heauen from God. Ver. 10.

Hauing the glory of God, and her ſhining was like vnto a ſtone moſt precious as a Iaſper ſtone, cleere as Chriſtall.

Heere one of the Angels mentioned in the ſixteenth Chapter, which had a Viall full of Gods wrath, Talketh with *Iohn*, and telleth him that *hee will ſhew him the Bride the Lambs wife*: that is, the triumphant Church in her glorified eſtate, being vnited and married vnto Chriſt, in the Kingdome of glory. And therefore Saint *Iohn* ſaith, that *this Angell carryed him away in the Spirit, to a great and high Mountaine, and ſhewed him that great City Holy Ieruſalem, &c.* Ver. 11.

We read in the 17. Chapter, that *when this Angel ſhewed Iohn the Whore of Babylon, he carryed him away into the Wilderneſſe in the ſpirit*: becauſe the Whore of Babylon ſhould

should make the Church barren and desolate, as the Wildernesse. But now that hee is to shew him the Spouse of Christ in her glory, and to describe the euerlasting *Ierusalem, he carrieth him in the Spirit vnto a very high Mountaine*, that hee might take a sight of it, as *Moses* was carried vp to the top of Mount *Nebo*, that from thence hee might take a view of the holy Land. Which teacheth, that none can take a right view of Heauen and heauenly things, but only such as flye an high pitch, and mount farre aboue this earth in holy affections, and heauenly contemplation.

Moreouer Saint *Iohn* telleth vs, that assoone as he tooke a sight of this new Ierusalem, far passing all *Sinai* sights: forthwith he espyed in it the *very glory of God*. If hee had said, he had espyed the glory of an Angell, it had beene more. But that hee espieth the very glory of God, it is most of all. For who can conceiue or expresse, what the glory of God is, being infinite. The Apostle saith, that *God dwelleth in vnaccessible Light*, or such Light as none can approach vnto.

Then this is one word for all, touching the beauty and super-excellency of the new Ieru-

Ieruſalem, that it comprehendeth in it the very glory of God: but yet for amplyfications ſake, it is compared to a *Iaſper ſtone*, for neuer fading greenneſſe: and to a *Chryſtall ſtone*, for bright ſhining and glittering for euer.

And had a great wall & high, and had twelue gates, and at the gates twelue Angels, and the names written which are the twelue tribes of the children of Iſrael. Verſe 12.

On the Eaſt part there were three gates: and on the Northſide three gates: on the Southſide three gates, and on the Weſtſide three gates. Verſe 13.

And the wall of the City had twelue foundations, and in them the names of the Lambs twelue Apoſtles. Verſe 14.

Now Saint *Iohn* proceedeth to the deſcription of the wall and gates of this great City. This we all know, that a ſtrong wall ſerueth for the ſafety and defence of a City, and for the ſecurity of ſuch as dwell in it. For if it be ſo high that none can ſcale it, & ſo thicke that none can batter it, then it is indeed impregnable, and the Citizens in great ſecurity. But the wall of Heauen is ſo high, as none can ſcale it, as it is ſet downe in this 12. ver. and ſo thick, that no double Cannon

can pierce it as appeareth verse 17. therefore all the inhabitans of this new *Ierusalem* are out of all feare of dangers.

Moreouer this City hath *twelue gates*, to signifie an hard accesse for enemies to break in: and an easie passage, for the Citizens themselues to go in and out. And at those twelue gates *twelue Angels*, at euery gate *an Angell*, as it were a porter, to see that none be let, but the true Citizens, and free denisons, and such as haue to do there, which are here named to be *the twelue tribes of Israell*, that is, all the elect of God, both of the Iewes and Gentiles.

Moreouer it is sayd, that there were *three gates on euery side of the City, both East, West, North, and South*, to note, that out of all quarters of the earth, the redeemed should be gathered, and as our Sauiour saith, *many shall come from the East, and the West, the North, & the South, and sit down with Abraham, Isaac, and Iacob, in the Kingdom of God.* So that it is not materiall, what country or nation a man is of, whether *English, Scotish, French*, or *Spanish*, so he be a beleeuer; for then he shal be sure to be let in, at one gate, or another, either at the *East gate*, or the *West gate*, the *North gate*, or the *South gate*. More-

Math. 8.

ouer the wall of this City, *hath twelue foundations*, that is to say, it is surely founded. *And in euery gate, the name of an Apostle, so that all the gates had the names of the Lambes twelue Apostles*, to signifie, that the ground-sell and foundation of this City, is laid vpon *the doctrine of the Apostles & Prophets, Iesus Christ himselfe being the chiefe corner stone.* Ephe. 2.

And he that talked with me, had a golden reed, to measure the City withall, and the gates thereof, and the wall thereof. Verse 15.

And the City lay foure square, and the length is as large as the breadth of it, and he measured the City, with the reede twelue thousand furlongs, & the length & the breadth and the height of it are equall. Verse 16.

And he measured the wal thereof, an hundred forty and foure cubits, by the measure of man, that is, of the Angell. Verse 17.

Now S^t. *Iohn* telleth vs, that *the Angell which talked with him had a golden reede to measure both the City and the gates and walls thereof.* Measuring with reeds was a thing of great vse in ancient time, as wee reade in the propheſie of *Ezechiel* and *Zachary*, & as we heard before in the 11. ch. But because all things belonging to this celestial *Ierusalem*, are superexcellent and glorious,

therefore the very meaſuring rod and reed, is of pure Gold. This great and glorious City is ſaid *to lie foure ſquare*, to note vnto vs, that it ſtandeth faſt, and vnmoueable, for round things are eaſily rolled and moued, this way or that way, hither and thither. But ſquare things are not apt to role or moue. This euerlaſting *Ieruſalem* therefore lieth foure ſquare, becauſe it can neuer be moued, but ſtandeth faſt for euer. As the Apoſtle ſaith:

Heb. 12. 28 *Seeing we receiue a kingdome which cannot be ſhaken, let vs haue grace whereby we may ſo ſerue God, that we may pleaſe him with reuerence and feare.*

The Angell with his Golden meaſuring rod, meaſureth the ſquare ſides of the City, both the length, breadth, height and depth of it, and findeth each of them to be 12000 furlongs, which after eight furlons to the mile, maketh in our account 1500. miles, and ſo the whole ſquare of this great City, commeth to ſixe thouſand miles, which is a goodly compaſſe, and noteth vnto vs the great largeneſſe of Gods Kingdome, and that there is romth inough for all the inhabitants thereof. Yea, moſt pleaſant and commodious roomes, as our Lord Ieſus ſaith: *In*

Iohn 1. 4. *my Fathers houſe are many dwelling place. If*

it were not so I would haue told you, for I go to prepare a place for you.

After this, he measureth the thickneſſe of the wall, and findeth it to be an hundred forty and foure cubits long, which after our common account of two cubits to a yard, a mount to seuenty and two yards, which is a iolly thickneſſe, euen so thicke as no Cannon can pierce, and therefore altogether in expugnable, as hath bin sayd before.

And the building of the wall of it, was of Iasper, and the City was pure gold, like vnto cleere glasse. Verse 18.

And the foundations of the wall of the City was garnished with all manner of pretious stone: This first foundation was Iasper, the second of Saphire, the third of Chalcedony, the fourth of an Emeraud, the Verse 19.

fift of a Sardonix, the sixt of a Sardius, the seuenth of a Chrysolite, the eight of a Beryll, the ninth of a Topaze, the tenth of a Chrysophrasus, the eleuenth of a Iacinth, the twelft of an Amethiest. verse 20.

And the twelue gates were twelue pearles, and euery gate is of one pearle, and the streete of the City is pure gold, as shining glasse. verse 21.

As we haue heard of the forme of this goodly City: so now we are to heare of the matter of it, that is to say, of what stuffe it is made. First S^t. *Iohn* telleth vs, that the whole City is of most pure and glittering Gold, like vnto Glasse: and that the wall was of *Iasper* most greene and flourishing, and also that the very foundation of the Wall was beautified and adorned with twelue sundry kinds of pretious stones, which he reckoneth vp. We count it a great matter here below, to compasse and close in our houses, with a wall of Bricke, and none can do it but men of place: but alas, what is that to this wall? What is Brick to pretious stones: and Pibbles, to Pearle. But S^t. *Iohn* addeth, that the gates were of Pearle, and the streete of the City of pure gold: Oh how braue, how beautifull, how glorious, how glittering, how gorgerous, how admirable, a City is this! for if the gates be of pearle, and the streetes of gold, then what are the inner roomes, what are the dining chambers, and what are the lodging roomes. But here we may not grossely imagine, that the Kingdom God is of such mettall and matter indeede, as is here described. But the holy Ghost would giue vs some tast of it, and after a sort

shad-

ſhaddow out vnto vs vnder theſe things which are in moſt pretious account amongſt men, what the glory and excellency of the immortall kingdome is. For otherwiſe there is no compariſon betwixt gold, pearle, and pretious ſtones, and thoſe heauenly, inuiſible, and immortall things which we looke for, and hope for thorough Chriſt: which in very deed are ſo great, ſo glorious, and ſo vnconceiueable, that gold, pearle, and pretions ſtones, are ſcant ſo much as any ſhew, ſhaddow, or reſemblance thereof.

And I ſaw no Temple therein, for the Lord God Almighty, and the Lambe, are the Temple of it. verſe 22.

And this City hath no need of the Sunne, neither of the Moone to ſhine in it: for the glory of God did light it, and the Lamb is the light of it. verſe 23.

And the people which are ſaued, ſhall walke in the light of it: and the Kings of the earth ſhall bring their honour and glory vnto it. verſe 24.

And the gates of it ſhall not be ſhut by day, for there ſhall be no night there. verſe 25.

And the glory and honor of the Gentiles ſhall be brought vnto it. verſe 26.

And there ſhal enter into it no vncleane thing, verſe 27.

neither whatsoeuer worketh abhomination or lies: But they which are written in the Lambes booke of life.

In this new *Ierusalem there is no Temple*, as was in the old *Ierusalem:* For there shall be no need of any, no need of doctrine, of Sacraments, of prayer, as in the old Temple, wherein the law was taught, Sacraments administred, sacrifices offered, and many other rites and ceremonies obserued.

But Saint *Iohn* sayth, that *now God and Christ shall be all in all. They shall be the Temple of this most holy City.* And all the elect shall fully know them, and dwell with them for euer.

And as this City hath no need of any Temple, so hath it *no neede of any light either of Sunne or Moone. For the glory of God and the brightnesse of the Lambe do light it for euer:* whose incomprehensible brightnes doth as far excell the brightnes of the Sun and Moone, as they do excell a little candle at noone day. But it may be demaunded who shall dwell in this so glorious a City, and in this so great a light. Saint *Iohn* answereth, that *the people that are saued shall walke in it:* that is, all the *Israel* of God, all true beleeuers, which are happy

that

that euer they were borne, that they may come to the poſſeſſion of ſuch a Kingdome, as is here deſcribed. For Saint *Iohn* ſaith, that the reſplendant brightneſſe of this City is ſo great, that *euen the Kings of the earth ſhall bring their glory and honor vnto it.* And alſo, that *the glory and honour of the Gentiles ſhall be brought vnto it.*

Oh how vnſpeakeable is the glory of this City, that Kings ſhall throw downe their Crownes and Scepters before it: accounting all their pompe and glory but as duſt, in reſpect of it. And the magnificence and pompe of all the Potentates of the earth ſhal here be laid downe. And albeit none of the Kings and Nobles of the Gentiles, might bee admitted into the old *Ieruſalem*, yet all of the Gentiles that beleeue, ſhall bee admitted into this new *Ieruſalem*, and made free deniſons thereof for euer. And although the Gates of this Citty alwayes ſtand open both night and day, as not fearing any danger of enemies: *yet no vncleane thing ſhall enter into it, but onely they which are written in the Lambs booke of life.* Thus we ſee how glorioufly the holy Ghoſt hath deſcribed vnto vs, this City of the Saints, and habitation of the iuſt, for euermore.

more. He must needs be a very blocke, that is not mooued with the consideration of this endlesse felicity. For this City is described vnto vs, in so glorious and admirable a manner, to bring vs into loue with it, and to worke in vs an vnquenchable thirst and desire after it. Oh therefore let vs spend many thoughts vpon it: let vs enter into deepe meditations, of the inestimable glory of it: let vs long till we come to the fingering and possession of it, euen as the heyre longeth till he come to the possession of his Lands. Let vs thinke euery day tenne, and euery yeere twenty, till we be in possession: let vs with the Apostle, *sigh and grone, desiring to bee clothed with our house, which is from Heauen:* Let vs in the meane time cast away all things, that may hinder vs in our Christian course: let vs shake off euery burden, and runne with patience, the race that is set before vs: let vs as they which proue Masteries abstaine from all lets and hindrances. And sith we striue so exceedingly for a corruptible Crowne: how much more ought we for an vncorruptible: For what paines, what cost, what labour, can be inough for a Kingdome: let vs therefore striue and straine, to get into this golden City, where streetes, walls,

2. Cor. 5. 2.

walls, and gates, and all is gold, all is Pearle: yea, where Pearle is but as mire and durt, and nothing worth. Oh what fooles are they, which depriue themſelues willingly of this endleſſe glory, for a few ſtinking luſts. Oh what mad men are they which bereaue themſelues of a roome in this City of Pearle, for a few carnall pleaſures and delighrs. Oh what bedlames and ſtraught beaſts are they, which ſhut themſelues out of theſe euerlaſting habitations, for a little tranſitory pelfe. Oh what intollerable ſots and ſops are all ſuch, as will willingly bee barred out of his Palace of infinite pleaſure, for the ſhort fruition of worldly lucre and traſh. Let vs therefore in all time to come, make more reckoning of Heauen, and leſſe reckoning of the Earth. Let vs mind heauenly things, and deſpiſe earthly things, let vs preaſe hard, vnto the things that are before, and forget the things that are behind. Let vs ſtriue hard for the price of the high calling of God, and contemne euen the glory of this world.

Chap.

CHAP. 22.

IN this Chapter Saint *Iohn* proceedeth yet more largely, to describe the blessed estate of all Gods Saints in the Kingdome of glory, and the principall scope and drift of this Chapter is yet more to enlarge the ioies of Gods people, after this life, and to ratifie the authority of this Prophesie.

This Chapter containeth foure principall parts.

The first, is an amplyfication of the ioyes of Gods Kingdome. ve. 1.2.3.4.5.

The second, is a confirmation of the authority of this Booke. ver 6.7.8.9.16.19.

The third, is an exhortation both to spread abroad the knowledge of this booke: and also for euery man to prepare himselfe for the comming of Christ vnto iudgement. ve.9.10.&c

The fourth is a feruent desire of the Church, for the second appearing of Christ.

The Text.

Ver.1. *AND he shewed me a pure Riuer of the water of life, cleere as Christall, proceeding out of the Throne of God, and the Lambe.*

ver.2. *In the middest of the street of it, and of either side*

ſide of the Riuer, was the Tree of Life, which bare twelue manner of fruits, and gaue Fruit euery Moneth, and the leaues of the Tree ſerue to heale the Nations with.

And there ſhall bee no more curſe, but the throne of God, and of the Lambe ſhall be in it, and his ſeruants ſhall ſerue him. ver. 3.

And they ſhall ſee his face, and his name ſhall be in their foreheads. ver. 4.

And there ſhall bee no night there, and they need no Candle, neither light of the Sun: For the Lord God giueth them light, and they ſhall raigne for euermore. ver. 5.

The Angell doth yet further ſhew vnto Iohn a pure Riuer of the water of life. Whereby is ſignified the ouerflowing abundance of good things, which the righteous ſhall enioy, in the Kingdome of glory.

This Riuer is ſaid to *proceed out of the Throne of God and of the Lambe*, becauſe God in Chriſt is the originall of all this life and happineſſe.

Further it is added, *that in the midſt of the golden ſtreete of this new Ieruſalem, and of both ſides the Riuer there was a Tree of Life.* Which repreſenteth Chriſt, now in this heauenly Paradiſe: as in former time it repreſen-

ſented Chriſt in the earthly Paradiſe: and alſo that eternall and bleſſed life, which our firſt Parents ſhould enioy, if they did continue in the obedience of God.

This Tree ſtandeth not in an out-corner of the City, but in the very middeſt of the ſtreete, and of both ſides the Riuer, that all the Citizens of the new Ieruſalem, might haue free acceſſe vnto it, and taſt of the moſt dainty fruits thereof, in great variety: for *it beareth twelue manner of fruits*, that is, in Chriſt all variety of pleaſure and endleſſe delight, is to be found.

This *Tree beareth fruit euery moneth*, as well in Winter as in Summer: for here euery moneth is Autumne, The ſenſe is, that in Chriſt the new and freſh fruits of immortall ioy, without any ſatiety or loathing, are for euer to be found.

The leaues of this Tree are very medicinable and ſanatiue. For *they ſerue to heale the Nations with*, that is, to preſerue them from all diſeaſes & griefes: which argueth a moſt bleſſed life, not ſubiect to ſickneſſe, or any other infirmity. For Chriſt is our neuerfayling Phyſition, which in this life healeth all our ſpirituall diſeaſes and infirmities. And after this life will preſerue vs

in

in perpetuall health and happineſſe.

There ſhall be no more curſe, that is, in the heauenly Paradiſe, we ſhall no more be ſubiect to any curſe, as *Adam* was in the earthly Paradiſe. Which alſo argueth the perfection of happineſſe after this life, and yet for further amplification of this moſt glorious eſtate: it is ſaid, that the Throne of God, & of Chriſt ſhal be erected in the middeſt of this golden ſtreete, and all his choſen people ſhall there accompany him, dwell with him, be alwayes about him, yea and ſerue him without wearineſſe for euer. Yea, all his faithfull worſhippers, ſhall come ſo neere his Throne, *that they ſhall ſee his very Face*, and be raviſhed with his glory, hauing his Image, his Name, his Wiſedome, and Mercy imprinted *in their foreheads*: yea his vnconceiueable light and glory, ſhall be ſo reſplendent, that there *ſhall bee neither Night nor neede of Candle*: but in his glittering and moſt glorious Chamber of preſence ſhall all his Elect raigne, and triumph with him, for euermore, in infinite felicity: and the very furition of eternall delectation, where ſhall bee mirth without meaſure, and ſolace without ſorrow: as the Prophet ſaith: *in thy preſence is the fulneſſe*

of

of ioy, and at thy right hand there is pleasure for euermore.

ver.6. *And he said vnto me, these words are faithfull and true, and the Lord God of the holy Prophets sent his Angell to shew vnto his seruants, the things which must shortly be fulfilled.*

ver.7. *Behold I come shortly. Blessed is hee that keepeth the words of the Prophesie of this Booke.*

ver.8. *And I am* Iohn, *which saw and heard these things, and when I had heard and seene, I fell downe to worship before the feete of the Angell, which shewed me these things.*

ver.9. *But he said vnto me, See thou do it not, for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the words of this Booke: worship God.*

In these foure Verses, are foure principall reasons brought, to confirme and ratifie the authority of this Booke.

The first of them is the affirmation of the Angell.

The second the authority of the most high God.

The third, the Testimony of Iesus; pronouncing them blessed, which keepe this Prophesie.

The

The fourth, the Teſtimony of S^t. *Iohn*, who heard and ſaw theſe things. But becauſe in the Epiſtle to the Reader, I haue more at large handled this argument, and theſe ſame verſes: therefore here I do of purpoſe relinquiſh them. And that alſo of *Iohns* adoration, and the Angells refuſall, being things moſt manifeſt and eaſie to vnderſtand.

And he ſayd vnto me, ſeale not the words of the propheſie of this booke, for the time is at hand. Verſe 10.

Hee that is vniuſt, let them be vniuſt ſtill, and hee which is filthy, let him bee filthy ſtill, and hee that is righteous, let him be righteous ſtill, and he that is holy, let him be holy ſtill. Verſe 11.

And behold I come ſhortly, and my reward is with me to giue euery man, according as his worke ſhall be. Ver. 12.

I am Alpha and Omega, the beginning and the end, the firſt and the laſt. Verſe 13.

Bleſſed are they that do his commandements, that their right may be in the tree of life, and may enter in through the gates into the city. Verſe 14.

For without ſhall be dogs, and enchanters, and whoremongers, and murtherers, and Idolaters, Verſe 15.

laters, and whosoeuer loueth or maketh lie

Here is first an exhortation, to publish and proclaime the knowledge of this booke to all people, and in no wise to conceale it, or keepe it close, as formerly hath beene shewed in the Epistle.

Here is a further admonition, that *they which are vnrighteous should be vnrighteous still, &c.* Which is no allowance or encouragement granted vnto wicked men, to continue in their euill wayes, but is rather a terrible threate, if we take all the words together, in this and the next verse, as if hee should say, if men will needes continue in their filthinesse, yet certainly Christ will come shortly and reward them according to their workes.

Or else it may be a phrase of speech, which they call an ironicall concession: as in another place the holy Ghost sayth to the young man. *Walke in the wayes of thine owne heart, and in the sight of thine eyes: but know that for all these things, God will bring thee vnto iudgement:* So likewise in other places.

Eccles. 11. 1. King. 22. 15. Math. 6. 45

After this, here is blessednesse pronounced vpon all such as keepe the commandements of God, and it is said, that *their right is in the tree of life*, not meaning thereby, that

that their keeping of the commandements is the cauſe of their right in Chriſt: but only an effect or conſequence. For our good workes do not go before, as cauſes of our iuſtification; but follow after, as declarations of the ſame. For by dooing we are not made iuſt in the ſight of God, but only declared to be iuſt, in the ſight of men.

And as for the keeping the commandements, wee do it not in ſuch perfection as Gods iuſtice requireth, but in ſuch meaſure, as his mercy accepteth through Chriſt. And here the holy Ghoſt ſayth, that all they which haue a right in Chriſt, which is the tree of life, and indeauour to keepe the commandements, ſhall enter in through the gates, into the new *Ieruſalem*: But on the contrary, all the rout of reprobates, whom hee calleth Dogs, enchanters, whoore-mongers, &c. ſhall be vtterly ſhut out, as hauing nothing to do, in his euerlaſting City, their portion, being allotted in the infernall lake.

I Ieſus haue ſent mine Angell, to teſtifie vnto you theſe things. I am the roote and generation of Danid, and the bright morning Starre. Verſe 16.

And the Spirit and the Bride ſay, Come, And Verſe 17.

let him that heareth, say Come: and let him that is a thirst come: and let whosoeuer will, take of the water of life freely.

Ver. 18. *For I protest, vnto euery man that heareth the words of the Prophesie of this Booke. If any man shall adde vnto these things, God shall adde vnto him, the plagues that are written in this booke.*

Ver. 19. *And if any man shall diminish of the words of the booke of this Prophesie, God shall take away his part out of the Booke of life, and out of the holy City, and from those things which are written in this booke.*

Ver. 20. *He which testifieth these things saith, Surely I come quickly. Amen. Euen so come Lord Iesus.*

Ver. 21. *The grace of our Lord Iesus Christ, bee with you all, Amen.*

The authority of this Booke is here againe ratified from the person of him who is the Author of it, that is, Iesus Christ, who is here called *the roote and generation of Dauid:* both because hee is discended of the house of *Dauid*, according to the flesh: and also because the eternall Kingdome which all the Prophets did foretell, should spring out of the house of *Dauid*, was indeed & in truth established in Christ, who is our true

Dauid

Dauid, and our righteous branch, and as it is here said, *the bright morning starre*, which hath most gloriously risen vpon the world, to dispell all darkenesse, and to bring the great and euerlasting light.

Moreouer, here is great protestation made in the 18. and 19. Verses, of *great plagues to be inflicted vpon all such as shall adde any thing vnto this Booke, or take away any thing from it.* Which also maketh greatly for the confirmation of the authority of this booke, for that to the which nothing may bee added, and from the which nothing may bee taken away, must needs be absolute and perfect. But this Booke is such a one: therefore this Booke is absolute and perfect, being a part of Gods euerlasting truth.

Last of all, here is set downe the feruent desire of the Bride, after the Bridegroome, for she being inflamed with the spirit, desireth him to come, and make vp the match betwixt them, that she may be ioined to him in marriage, celebrate the solemnization, and liue together with him in the eternall triumph. Which is the sense of these words, *the Spirit and the Bride say come, and let him that heareth, say come.* For it is proper and peculiar onely to the Bride, to heare, waite,

and long for the comming of Christ. *And let him that is a thirst, come.* That is, all such as thirst after righteousnesse, may truly say, come sweete Iesus. For they are allowed freely, to drinke of the Water of Life. The plaine meaning of all this is, that the Church being directed by the Holy Ghost, most vehemently prayeth and longeth for the comming of Christ, that she may haue her top-full heauinesse, and full of fruition of all those super-excellent things, which are prouided and purchased for her through him. And therefore to satisfie her desire, Iesus Christ the heauenly Bridegroome saith, *I come shortly.* To the which the Bride saith, *Amen, Amen. Even so doe it. Come Lord Iesus, come quickly,* and make an end of these fulfull and conflicting dayes, that all thy deere ones may haue and enioy their long looked for happinesse, and felicity in the Heauens for euer and euer.

FINIS.

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